AUTHOR: OVIDIUS NASO, PUBLIUS

TITLE: OVID 'S FASTI...

PLACE: LONDON

DATE: 1848

Master Negative #
91-80070-2

COLUMBIA UNIVERSITY LIBRARIES
PRESERVATION DEPARTMENT

BIBLIOGRAPHIC MICROFORM TARGET

Original Material as Filmed - Existing Bibliographic Record

Ovidius Naso, Publius. Fasti 1848
Ovid's Fasti, with introduction, notes, and excursus, by Thomas Keightley. 2d ed... London, Whittaker, 1848.
xviii, 247 p. 19½ cm.

94338

Restrictions on Use:

TECHNICAL MICROFORM DATA

FILM SIZE: 35 Mm REDUCTION RATIO: 11X
IMAGE PLACEMENT: IA [IIA] IB IIB
DATE FILMED: 6-20-91 INITIALS MT
FILMED BY: RESEARCH PUBLICATIONS, INC WOODBRIDGE, CT

AIIM

Association for Information and Image Management

1100 Wayne Avenue, Suite 1100
Silver Spring, Maryland 20910

301/587-8202

Centimeter

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 mm

1 2 3 4 5

Inches

MANUFACTURED TO AIIM STANDARDS
BY APPLIED IMAGE, INC.



LONDON:
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

PREFACE.

No one, I should think, who has even done nothing more than look into Ovid's Fasti, will refuse his assent to the following words of Hercules Ciofanus, one of the earliest editors of this poem: *Ex omnibus veterum poetarum monumentis nullum hodierno die exstat opus, quod, aut eruditione aut rebus quae ad Romanam antiquitatem cognoscendam pertineant, hos Ovidii Fastorum libros antecellat.* In effect we have here ancient Roman history, religion, mythology, topography, manners and customs, and moreover much Grecian mythology, and that portion of the ancient astronomy which regards the rising and setting of the different constellations. These altogether form a wide field of knowledge; and the versification being, moreover, eminently beautiful, there is not, perhaps, in the whole compass of classical literature, a work better calculated to be put into the hands of students.

It is now some years since I most unadvisedly yielded to the solicitations of a publisher, and prepared an edition of this poem without the aid of many of the necessary books, and in a very short space of time. There is no act of my literary

life which I so much regret. The book was also very incorrectly printed; yet, with all its defects, it was, perhaps, the best edition of the Fasti that had appeared in this country, and it was adopted in one of our great schools, beside some respectable private ones.

The present edition is a totally different book. Indeed, though called a second edition, it is as different as if it had been done by another person. For in the interval of time which lies between them I have written my Histories of Greece and Rome, prepared the second enlarged and improved edition of my classic Mythology, resided for some time in Italy, and finally commented on the more difficult poems of Virgil and Horace. Meantime the only really critical edition of the poem, the learned and elaborate work of Merkel, had appeared, and I have thus been enabled to give a better text. When to this is added that I have had abundant leisure for preparing it, I am surely justified in hoping that it may be the means of causing this most pleasing and valuable poem to be more generally read and studied than is the case at present.

I have sought to give all necessary aid to the student, but I would not encourage idleness by giving mythic and historic narratives in the notes; I have always, however, referred to accessible works where they may be found, and that I deem to be all that could be justly required.

T. K.

ADBURY LODGE, NEWBURY,
April 21, 1848.

INTRODUCTION.

---

§ 1. RISING AND SETTING OF THE STARS.—§ 2. THE ROMAN YEAR. —§ 3. MONTHS AND DAYS OF THE ROMAN YEAR.—§ 4. THE ROMAN FASTI.—§ 5. OVID'S POEM ON THE FASTI.

---

§ 1.—*Rising and Setting of the Stars.*

THE attention of a people who, like the ancient Greeks, dwelt in a region where, during a great part of the year, the night might be passed in the open air, and no mists or clouds obscured the heaven, must have been early drawn to those luminous points which are scattered over it in such profusion. They must have early learned to distinguish various clusters of them, and thence to give them appropriate names. Accordingly, in the most ancient portion of Grecian literature, the Homeric and Hesiodic poems, we find various groupes of the stars designated by peculiar names. Such are Orion, the Hyades, the Pleiades, the Bear or Wain, the Dog and the Ploughman or Bear-ward (*Boötes* or *Arctophylax*). The case was the same in the East: we meet in the book of Job (c. ix. 9. xxxviii. 31.) with names for the Pleiades, the Bear, and Orion, and (xxvi. 14.) the constellation named the Great Serpent. The people of ancient Italy appear to have done the same: the Latin name of the Pleiades was *Vergiliae*, that of the Hyades *Suculae:* the seven stars, which form the constellation of the Great Bear, were named by them the *Septem Triones*, or Seven Oxen; for, as they go round

and round the pole without ever setting, the analogy between them and the oxen, which trod out the corn by going round and round the *area* or threshing-floor, was an obvious one. The brilliant constellation Orion was named in Italy *Jugula*, which probably signified a *yoke* or *couple ;* for such it is in form : of the others, none but Greek appellations occur [1].

A very short acquaintance with the face of the stellar heaven sufficed to show that it did not always remain the same. During a part of the year, Orion flamed in full magnificence on the sky, and, to the eye of the Grecian herdsman and hunter, he and his Dog pursued the Bear, who kept *watching* him while the Pleiades (Peleiades, pigeons) were *flying* before him ; at another season the sky was destitute of this brilliant scene. It was soon observed that the stars made 'their exits and their entrances' at regular periods, corresponding with the changes which took place in the course of nature on earth ; and these coincidences were marked and employed for agricultural purposes. A people who have no regular scientific calendar, always contrives a natural one, taken from celestial or terrestrial appearances. Thus the North American Aborigines designate times and seasons by the flowering of certain plants ; the ancient Greeks appear to have done something of the same kind, for one of Hesiod's designations of a particular season is, *when the thistle is in blossom :* we ourselves call the first season of the year the Spring (*i. e.* of plants) ; our forefathers termed and our Transatlantic brethren still term the autumn, the Fall (*i. e.* of the leaves).

The Greeks, however, seem early to have seen the superior accuracy and determinateness of the celestial phenomena. In the didactic poem of Hesiod, this mode of marking the times of navigation and of rural labours is frequently employed, and its use was retained by the countryfolk of both Greece and Italy far into the time of the Roman empire. Those who wrote on rural subjects or natural history employed it ; we meet with it in Aristotle, as well as in Pliny and Columella.

[1] On this subject, see Mythology of Ancient Greece and Italy, p. 465, 2nd edition.

When intercourse with Egypt and Phoenicia had called the thoughts of the Greeks to natural science, the rude astronomy of their rustic forefathers became the subject of improvement. The name of Thales is, as was to be expected, to be found at the head of the cultivators of this science. He is said to have been the first who taught to distinguish between the real and apparent rising and setting of a constellation, which implies a knowledge of spheric astronomy. His example was followed and observation extended by others ; and as rain, wind, and other aërial phenomena were held to be connected with the rising and setting of various signs, the times of their risings and settings, both apparent and real, were computed by Meton, Eudoxus, and other ancient astronomers. The tables thus constructed were cut on brass or marble, and *fixed up* (whence they were called παραπήγματα) in the several cities of Greece, and the peasant or sailor had only to look on one of these *parapegmata*, to know what sign was about to rise or set, and what weather might be expected. Without considering the difference of latitude and longitude, the Romans borrowed the *parapegmata*, like every thing else, from the Greeks. The countryman, as we learn from Pliny (xviii. 60, 65), now ceased to mark the stellar heaven ; for a Kalendar taught him when the signs rose and set, and on what days he was to expect sacrifices and festivals.

Before the time of Thales it was, of course, only the visible and apparent risings and settings of the signs that were the subject of observation. But astronomers now learned to distinguish these phenomena into three kinds. These they termed the cosmic, acronych, and heliac risings and settings. The cosmic rising or setting (κοσμικὸς ἐπιτολή, or δύσις) was the true one in the morning ; the acronych (ἀκρόνυχος [2]), the true one in the evening ; the heliac (ἡλιακός), the apparent rising in the morning, or setting in the evening. A star was said to rise or set cosmically, when it rose or set at sun-rise ; it rose or set acronychally, when it rose or set at sun-set ; it rose heliacally, when in the morning it just emerged from the

[2] 'Ακρόνυξ, ἀκρονυχία, τὸ ἄκρον τῆς νυκτός, *prima nox*, is evening, the beginning (one end) of the night.

solar rays ; it set in the same manner, when in the evening it sank immediately after the sun.

Some general observations may be made here. 1. The cosmic or true morning rising, and the acronych or true evening setting of a star, were matters of calculation, not of observation. 2. In the morning the true rising precedes the apparent one, perhaps several days. 3. In the evening the apparent setting precedes the real one. To illustrate this, let us with Milton suppose it 'spring time when the sun with Taurus rides,' the Hyades which are in the head of Taurus will rise with the sun, but lost in his effulgence they will elude our vision ; at length when in his progress through the Tauric portion of the ecliptic, he has left them a sufficient distance behind him, their rising (as his motion in the ecliptic is contrary to his apparent diurnal motion) will precede his by a space of time which will allow them to be seen. The real evening setting of a star, as we have said, is its sinking at the same moment with the sun below the horizon ; its heliac setting is its becoming visible as he is setting, and then disappearing, that is, ceasing to be visible after sun-set, in the western part of the hemisphere. Thus the Hyades will set heliacally, i. e. just appear and drop after the sun for some days before he, as it were, comes back to them and they sink together.

There are thus three risings and three settings of a star, namely .

The true morning rising,	i. e. the cosmic.
The apparent morning rising,	i. e. the heliac.
The true evening rising,	i. e. the acronych.
The true morning setting,	i. e. the cosmic.
The true evening setting,	i. e. the acronych.
The apparent evening setting,	i. e. the heliac.

Of these, the one which is most apt to engage the attention is the acronych or true evening rising, that is, the rising of the star at the eastern verge of the horizon, at the moment the sun is sinking on the western side. It is of this, we think, that Hesiod always speaks. The attention of the constructors of parapegmata does not seem to have been directed to the risings of the stars at different hours of the night.[3]

§ 2.—*The Roman Year.*

Nothing seems to be better established by competent authority, than that two kinds of year were in use among the ancient Romans, the one of ten, the other of twelve months. In the usual spirit of referring their ancient institutions to those whom they regarded as their first kings, the ten-month year was ascribed by them to Romulus, the improved one of twelve months to Numa. This was the current opinion, such as we find it in the following poem : some ancient writers, however, such as Licinius Macer and Fenestella, to whom we may perhaps add Plutarch, rejected the ten-month year as a mere fiction. Their opinion has been adopted by the great Joseph Scaliger, who asserts that the Roman year always consisted of twelve months. Both opinions may, we think, be maintained : the Romans may, from the beginning of their state, have had a year of twelve months, which we would call the Roman year, and yet have used along with it a year of ten months, which, for reasons which will presently appear, may be termed the Etruscan or cyclic year. We will commence by showing that a year of ten months was in use even in the time of the republic.

Ten months was the term for mourning ; the fortunes of daughters, left by will, were to be paid in three instalments of ten months each ; on the sale of olives, grapes on the vine, and wine in the vessels, ten months' credit was given ; the most ancient rate of interest also supposes a year of ten months. These are then strong presumptions ; but a nearer approach may be made to certainty. There was nothing the ancient inhabitants of Italy more carefully shunned, than drawing down the vengeance of the gods, by even an involuntary breach of faith. It was also the custom, especially of the Etruscans, to make peace, under the form of truces, for a certain number of years. Now we find that, in the year 280, a peace was

[3] In the following notes we only notice the risings and settings generally, as they occur in the morning or the evening.

made with Veii for 40 years. In 316 Fidenae revolted and joined Veii, which must then have been at war with Rome; but 316–280 is only 36, yet the Romans, though highly indignant, did not accuse the Veientines of breach of faith. Suppose the truce made for 40 ten-month years, and it had expired in the year 314. Again, in 329, a truce was made for twenty years, and Livy says that it had expired in 347, but 347–329 is 18, not 20. Let the year have been of ten months, and the truce had ended in the year 346. These are Etruscan cases, but we find the same mode of proceeding in transactions with other nations: a truce for eight years, for instance, was made with the Volscians in 323, and in 331 they were at war with Rome, without being charged with perjury.

This ten-month year was that of the Etruscans, who were the most learned and cultivated people of the peninsula. As the civil years of the Latin and other peoples were formed on various principles, and differed in length, the Romans at least, if not the others, deemed it expedient to use, in matters of importance, a common fixed measure of time. On all points relating to science and religion they looked up to the Etruscans; it was therefore a matter of course that their year should be the one adopted.

This Etruscan year consisted of 304 days, divided into 38 weeks of eight days each. It is not absolutely certain that it was also divided into months, but all analogy is in favour of such a division. Macrobius and Solinus say, that it contained six months of 31, and four of 30 days; but this does not seem to agree with weeks of eight days; perhaps there were nine months of four weeks, and one of two, or more probably eight of four weeks, and two of three[4]. This year, which depended on neither the sun nor the moon, was a purely scientific one, founded on astronomical grounds and the accurate measurement of a long portion of time. It served the Etruscans as a correction of their civil lunar year, the one which was in common use; and, from the computations which have been made, it appears, that, by means of it, it may be ascertained that the Etruscans had determined the exact length of the tropical or solar year,

[4] See the Cambridge Philological Museum, No. V. p. 474.

with a greater degree of accuracy than is to be found in the Julian computation.

Like the Etruscans, the Romans employed for civil purposes a lunar year, which they had probably borrowed also from that people. This year, which of course, like every year of the kind, must have consisted of twelve months, fell short of the solar year by the space of 11 days and 6 hours; and the mode adopted for bringing them into accordance was to intercalate, as it was termed, a month in every other year, during periods of 22 years, these intercalated months consisting alternately of 22 and 23 days. This month was named Mercedonius. In the last biennium of the period no intercalation took place. As five years made a lustre, so five of these periods made a secle, which thus consisted of 110 years or 22 lustres, and was the largest measure of time among the Romans.

The care of intercalating lay with the pontiffs, and they lengthened and shortened the year at their pleasure, in order to serve or injure the consuls and farmers of the revenue, according as they were hostile or friendly toward them. In consequence of this, Julius Caesar found the year 67 days in advance of the true time, when he undertook to correct it by the aid of foreign science. From his time the civil year of the Romans was a solar, not a lunar one, and the Julian year continued in use till the Gregorian reformation of the Calendar.

We may thus see that the civil year of the Romans always consisted of twelve months, and that a year of ten months was in use along with it in the early centuries of the state, which served to correct it, and which was used in matters of importance.[5]

§ 3.—*Months and Days of the Roman Year.*

It has been usual with all peoples to begin their year at one of the great points marked by the course of the Sun in the ecliptic, namely, the solstices and the equinoxes. The civil year of the Hebrews began at the vernal; their religious year, borrowed probably from

[5] On the subjects treated of in this section, see Niebuhr on the Secular Cycle, in his History of Rome, and Scaliger de Emendatione Temporum.

the Egyptians, at the autumnal equinox. Our own civil year, previous to the last century, commenced in March, i. e. was regulated by the vernal equinox. The Roman year, during the period known to us, was regulated by the winter solstice; but there are reasons for supposing that it may at one time have commenced with March. Six months of the year, it may be observed, have numerical names, apparently belonging to a year, of which March was the first month, while the other six have names of a different nature. This, no doubt, may have arisen from the junction of two years belonging to different people, one of which, the cyclic, may have proceeded numerically; yet still it is deserving of notice that the months, Quinctilis, Sextilis, etc., are all apparently reckoned from March. But as this may have been caused by the taking of the names of the first six months of the one, the last six of the other year, we cannot raise any theory on this foundation.

The oriental division of time into weeks of seven days, though resulting so naturally from the phases of the moon, was not known at Rome till the time of the emperors. The Etruscan year, as we have seen, consisted of weeks of eight days; and in the Roman custom of holding markets on the *nundines*, or every ninth day, we see traces of its former use; but a different mode of dividing the month seems to have early begun to prevail.

In the Roman month there were three days with peculiar names, from their places with relation to which the other days were denominated. These were the Kalends (*Kalendae* or *Calendae*), the Nones (*Nonae*), and the Ides (*Idus* or *Eidus*). The Kalends (from *calare*, to proclaim,) were the first day of the month; the Nones (from *nonus*, ninth) were the *ninth* day before the Ides, reckoning inclusively; the Ides (from *iduare*, to divide,) fell about, not exactly on, the middle of the months. In March, May, July, and October, the Ides were the 15th, and consequently the Nones the 7th day of the month; in the remaining months the Ides were the 13th, the Nones the 5th. The space, therefore, between the Nones and Ides was always the same; those between the Kalends and Nones, and the Ides and Kalends, were subject to variation. Originally, however, as it would appear, the latter space also was

fixed: there were thus in every month, except February, 16 days from the Ides to the Kalends; and the months, therefore, consisted of 31 and 29 days, February having 28. It was only necessary then to know how many days there were between the Kalends and Nones, as the remaining portions were constant. Accordingly, on the day of new moon, one of the pontiffs cried aloud that number, thus intimating the day of the Nones, which was quite sufficient for the people[6]. In the Julian Kalendar, January, August, and December were raised from 29 to 31 days, while their Nones and Ides remained unchanged.

We thus see that the Roman month was, like the Attic, divided into three portions: but its division was of a more complex and embarrassing kind; for while the Attic month consisted of three decades of days, and each day was called the first, second, third, or so, of the decade, to which it belonged, the days of the Roman month were counted with reference to the one of the three great days which was before them. It is not, perhaps, quite correct to say that the Romans counted backwards; for, taking the month of January for an example, the first day was the Kalends, the second was then viewed with reference to the approaching Nones, and was denominated the *fourth before the Nones*; the day after the Nones was the *eighth before the Ides*; the day after the Ides, the *nineteenth before the Kalends* of February. So that in effect it was just as when one is traveling from the country up to London or any other capital, and he sees the numbers decreasing on the milestones as he advances.

[6] *Primi dies mensium nominatae Calendae, ab eo quod his diebus calantur ejus mensis Nonae a pontificibus, quintanae an septimanae sint futurae, in Capitolio in Curia Calabra sic: Dies te quinque calo Juno Covella. Septem dies te calo Juno Covella*, Varro L. L. vi. 27. The word *covella* here is perhaps with reason supposed to be i. q. *κοίλη*, and to denote the hollowness of the moon during the first quarter. As this does not apply to Juno, who was never held to be the moon, we would adopt the opinion of Scaliger (De Em. Temp. p. 174), that the original word was Jana, which we know to have been the moon: see Mythol. p. 520. The Romans, when their religion had been Hellenised, appear to have made frequent changes of this kind. Thus we are told by Dionysius and Festus (ib. p. 526), that Horatius made offerings to the Juno of his sister and the Janus of the Curiatii, where the last must have been the Genius, for no one ever heard of the Janus of a man.

The technical phraseology of the Roman Kalendar ran thus. The numeral was usually put in the ablative case, and, as the names of the months were adjectives, they were made to agree with the Kalends, etc., or followed in the genitive, *mensis* being understood. Thus, to say that an event occurred on the Ides of March, the term would be *Idibus Martiis*, or *Idibus Martii* (*mensis*). So also of the Kalends and Nones: for any other day the phrase would be, for example, *tertio Kalendas*, i. e. *tertio* (*die ante*) *Kalendas* or *tertio* (*die*) *Kalendarum*. The day before any of the three principal days was *pridie* (i. e. *priore die*) *Kalendas* or *Kalendarum*, *Nonas* or *Nonarum*, *Idus* or *Iduum*.

Another mode of expression was to use a preposition and an accusative case. Thus, for *tertio Nonas* they would say *ante diem tertium Nonas*, which was written *a. d. III. Non.* This form is very much employed by Livy and Cicero. It was even used objectively, and governed of the prepositions *in* and *ex*. We thus meet *in ante tertium Nonas*, and *ex ante diem Nonas* in these authors. Another preposition thus employed is *ad*; we meet *ad pridie Nonas*.

As the Romans reckoned inclusively, we must be careful in assigning any particular day to its place in the month, according to the modern mode of reckoning. We must, therefore, always diminish the given number by one, or we shall be a day behind. Thus, the 5th of June being the Nones, the 3rd is III. Non.; but if we subduct 3 from 5, we get the 2nd instead of the 3rd of the month. The rule then is, as we know the days on which the Nones and Ides fall in each month, to subduct from that day the Roman number *minus* 1, and we have the day of the month. For days before the Kalends, subduct in the same manner from the number of days in the month.

The Romans further divided the days of the year into two classes, named *festi* and *profesti*: the first, answering to our Sundays and holidays, contained all festivals, holidays, etc.; the second, answering to our week- or working-days, those on which ordinary business might be transacted. Some days, as we shall see, partook of the character of both. Another corresponding division was into *fasti* and *nefasti*. The *dies fasti* were those on which courts sat and justice was administered;

and they were so named, because on them the praetor might pronounce (*fari*) the three legal words Do (*bonorum possessionem*), Dico (*jus*), Addico (*id de quo quaeritur*): and these were again subdivided into *fasti*, properly so called, on which the courts of justice sat, but assemblies (*comitia*) could not be held, and *comitiales*, on which all kinds of legal and public business might be transacted. The *dies nefasti* were in like manner subdivided into *nefasti*, properly so called, on which the courts did not sit, but every other kind of business, public or private, might be transacted, and *dies religiosi* or *atri*, on which no public business, unless of the utmost necessity, could be engaged in (Gell. iv. 9). There were, beside these, days marked in the Fasti NP. and EN., part of which were *fast*, and part *nefast*. The former, like our half-holiday, appear to have been *nefast* in the morning, *fast* during the remainder of the day; NP. signifying *nefastus principio* or *nefastus parte*. The days marked EN. were named *intercisi*, and they were *nefast* in the morning and evening, *fast* in the middle of the day[7].

In the Fasti which have been discovered[8] we may observe on the left the letters A—H succeeding each other in regular series. These denote the Nundines or weeks. Next to these, in some, are marked alone the KAL. NON. ID. of each month, while others give also the intermediate days. The names of festivals, etc., are then

7 *Intercisi dies sunt per quos mane et vesperi est nefas, medio tempore inter hostiam caesam et exta porrecta fas; a quo quod fas tum intercedit aut eo est intercisum nefas, intercisum*, Varro, L. L. vi. 31. That there was a space of probably some hours *inter caesa et porrecta*, as it was proverbially termed, is manifest from this place, and from Id. ib. vi. 16. *Endo*, we may observe, was an old form of *in*, whence the EN. of the Fasti.

8 The principal of these Fasti are the Maffeian, discovered at Rome in 1547; the Praenestine, or those of Verrius Flaccus, found at Praeneste in 1774, and published by Foggini, Rome, 1779, along with the fragments of the Amiternian, Venusinian, and such other Kalendars as had been discovered. All these and others have been again published by Orelli in his Corpus Inscriptionum. At the end of this Introduction we give the first six months of the Tabula Maffeiana, which, according to Merkel (p. xvii. *seq.*), was made A. U. 757-759, and therefore at the very time that Ovid was engaged on his Fasti. The numerals which we have placed on the left do not belong to it, neither do the days marked in Italics, between the K. N. ID. We have inserted these as they are in the Praenestine tables.

set down, and each has N. F. C. NP. EN., according as it is nefast, fast, comitial, etc. After them is sometimes given in smaller letters some public event.

§ 4.—*The Roman Fasti.*

The Roman patricians derived from their Tuscan instructors the practice, common to sacerdotal castes, of maintaining power by keeping the people in ignorance of matters which, though simple in themselves, were of frequent use, and thence of importance. One of the things, which such bodies are most desirous of enveloping in mystery and confining the knowledge of to themselves, is the Kalendar, by which religious rites and legal proceedings are regulated. Accordingly, for a long time, the Roman people had no means of learning with certainty what days were *fasti* and what not, but by applying to the pontiff, in whose house the tables of the *Fasti* were kept, or by the proclamation, which used to be made by the Rex Sacrorum, of the festivals which were shortly to take place. As we have seen above, the knowledge of the length of the ensuing month could only be obtained in the same manner. This, and the power of intercalating, gave a highly injurious degree of power to the pontiffs.

Accordingly, nothing could exceed the indignation of the senate when, in the year 449, Flavius, the clerk or secretary of App. Claudius, as a most effectual mode of gaining the popular favour, secretly made tables of the Kalendar, and set them up about the Forum[9]. Thus the *dies fasti* and *nefasti*, the *stative* festivals, the anniversaries of the dedications of temples, etc., came to be known to every one. The days of remarkable actions, such as the successes and reverses of the arms of the republic, were also noted. Copies for the use of the public and individuals were multiplied: the *municipia* and other towns of Italy, as the fragments which have been discovered show, followed the example of Rome; and the colonies, in this as in every thing else, presented the mother-city in little. The custom was transmitted to modern Europe, and, in the

[9] Liv. ix. 46.

Kalendar part of our own Almanacks, we may see a copy of those Fasti, which once formed a portion of the mysterious treasures of the patricians of ancient Rome.

These were the Fasti Sacri or Kalendares: but the word Fasti was applied to another kind of register, named the Fasti Historici or Consulares, which contained the names of the magistrates of each year, especially the consuls; and the chief events of the year were set down in them, so that they formed a kind of annals of the state. When we read of the name of any consul, as was the case with L. and M. Antonius, being erased from the Fasti by a senatusconsult, it is always these Fasti that are meant.

§ 5.—*Ovid's Poem on the Fasti.*

Ovid's Fasti, as a poem, is unique: there is nothing similar to it, that we can recollect, in any language. To form an idea of it, we may conceive a modern poet to have taken the Kalendar of our Almanacks as the ground of a poetic work. After an introduction respecting time, the year, and such matters, he would give an account of New-year's day and the mode of celebrating it. He would then probably relate the circumcision of our Lord and events connected with it, and perhaps notice the accomplishment of the legislative union between England and Ireland. He might then display his narrative and descriptive powers in an account of the Epiphany, and perhaps then sing Rodney's victory off Cape St. Vincent amid darkness and tempest in 1780, and, thus proceeding, conclude the month with a poetic view of the death on the scaffold of Charles I., just as Ovid concludes his second book with the Regifugium. Such then really is the Fasti of Ovid, with the exception of the rising and setting of the celestial signs, and the mythic tales connected with them, which a modern poet would of course omit.

Ovid probably derived his historical notices from the various annalists, of whom Rome had so many, commencing with Fabius Pictor in the sixth century. He may even have read the works of Dionysius and Livy: he was certainly familiar with the Annals of Ennius. His knowledge of political and religious ceremonies and

institutions he may have obtained from the works of Cincius, Varro, and other antiquaries. His intimacy with Grecian literature left him at no loss respecting mythic legends. It has been shown to be highly probable that one of his learned friends, named Clodius Tuscus, compiled for his use a Fasti Astronomici, of which a Greek translation is extant, and that his notices of the rising and setting of the stars have been taken from that work. As his guide, he may have taken one of the ordinary Fasti, which were cut on marble and set up in public; perhaps, the very one of which we have given a portion, and which Merkel has shown to be contemporary with his poem. Finally, as various parts of it show, he was not negligent in making personal inquiry concerning remarkable practices.

This poem, on which Ovid was engaged at the time of his mysterious relegation in 762 to Tomi on the Euxine, was apparently never completed. In the long exculpatory epistle to Augustus, which forms the second book of his Tristia, he speaks of having written it in twelve books; but that may only mean that he had intended it to be of that length: certain it is, that not the slightest trace of the last six books is to be found. It was originally addressed to Augustus; but in 769, after the death of that prince, when Germanicus, the adopted son of Tiberius, was going to the East, the exiled poet conceived the idea of revising his Fasti, and dedicating it to that amiable and accomplished prince. He had only gone through the first book, when death terminated his labours. Hence we find that book addressed to Germanicus, but all the remainder to Augustus.

TABULA MAFFEIANA.

1	A K. JAN. F.	H K. FEB. N.	D K. MAR. NP.
2	B *IV*. F.	A *IV*. N.	E *VI*. F.
3	C *III*. C.	B *III*. N.	F *V*. C.
4	D PR. C.	C PR. N.	G *IV*. C.
5	E NON. F.	D NON.	H *III*. C.
6	F *VIII*. F.	E *VIII*. N.	A PR. NP. HOC DIE CAESAR PONTIF. MAXIM. FACT. EST.
7	G *VII*. C.	F *VII*. N.	B NON. F.
8	H *VI*. C.	G *VI*. N.	C *VIII*. F.
9	A *V*. AGON.	H *V*. N.	D *VII*. C.
10	B *IV*. EN.	A *IV*. N.	E *VI*. C.
11	C *III*. CAR. NP.	B *III*. N.	F *V*. C.
12	D PR. C.	C PR. N.	G *IV*. C.
13	E EID. NP.	D EID. NP.	H *III*. EN.
14	F *XIX*. EN. DIES VITIOS. EX S. C.	E *XVI*. N.	A PR. EQ. NP.
15	G *XVIII*. CAR.	F *XV*. LUPER. NP.	B EID. NP.
16	H *XVII*. C.	G *XIV*. EN.	C *XVII*. F.
17	A *XVI*. C.	H *XIII*. QUIR. NP.	D *XVI*. LIB. NP.
18	B *XV*. C.	A *XII*. C.	E *XV*. C.
19	C *XIV*. C.	B *XI*. C.	F *XIV*. QUIN. N.
20	D *XIII*. C.	C *X*. C.	G *XIII*. C.
21	E *XII*. C.	D *IX*. FERAL. F.	H *XII*. C.
22	F *XI*. C.	E *VIII*. C.	A *XI*. N.
23	G *X*. C.	F *VII*. TER. NP.	B *X*. TUBIL. NP.
24	H *IX*. C.	G *VI*. REGIF. N.	C *IX*. Q. REX. C. F.
25	A *VIII*. C.	H *V*. C.	D *VIII*. C.
26	B *VII*. C.	A *IV*. EN.	E *VII*. C.
27	C *VI*. C.	B *III*. EQ. NP.	F *VI*. NP. HOC DIE CAESAR ALEXAND. RECEPIT.
28	D *V*. C.	C PR. C.	G *V*. C.
29	E *IV*. F.		H *IV*. C.
30	F *III*. N.		A *III*. C.
31	G PR. C.		B PR. C.

TABULA MAFFEIANA.

1	C K. A....	...	...N.
2	D *IV*...	*VI*...	*IV*...
3	E *III*. C.	*V*...	*III*. C.
4	F Pr. lud. matr. mag.	*IV*...	C Pr. *C*.
5	G non. ludi.	E *III*. C.	D non.
6	H *VIII*. NP. ludi.	F Pr. C.	E *VIII*. N.
7	A *VII*. N. ludi.	G non. N.	F *VII*. N.
8	B *VI*. N. ludi.	H *VIII*. F.	G *VI*. N. menti. in capit.
9	C *V*. N. ludi.	A *VII*. lem. N.	H *V*. vest. N. fer. vestae.
10	D *IV*. N. lud. in cir.	B *VI*. C.	A *IV*. N.
11	E *III*. N.	C *V*. lem. N.	B *III*. matr. N.
12	F *Pr*. N. ludi cereri.	D *IV*. NP. lud. mart. in circ.	C Pr. N.
13	G eid. NP. ludi.	E *III*. lem. N.	D eid. N.
14	H *XVIII*. N. ludi.	F Pr. C.	E *XVIII*. E.
15	A *XVII*. ford. NP. ludi.	G eid. NP.	F *XVII*. q. st. d. F.
16	B *XVI*. N. ludi.	H *XVII*. F.	G *XVI*. C.
17	C *XV*. N. ludi.	A *XVI*. C.	H *XV*. C.
18	D *XIV*. N. ludi.	B *XV*. C.	A *XIV*. C.
19	E *XIII*. cer. N. lud. in cir.	C *XIV*. C.	B *XIII*. C.
20	F *XII*. N.	D *XIII*. C.	C *XII*. C.
21	G *XI*. par. NP.	E *XII*. agon. NP.	D *XI*. C.
22	H *X*. N.	F *XI*. N.	E *X*. C.
23	A *IX*. vin. NP.	G *X*. tub. NP.	F *IX*. C.
24	B *VIII*. C.	H *IX*. q. r. c. F.	G *VIII*. C.
25	C *VII*. rob. NP.	A *VIII*. C.	H *VII*. C.
26	D *VI*. F.	B *VII*. C.	A *VI*. C.
27	E *V*. C.	C *VI*. C.	B *V*. C.
28	F *IV*. NP. lud. flor.	D *V*. C.	C *IV*. C.
29	G *III*. C. ludi.	E *IV*. C.	D *III*. F.
30	H Pr. C. ludi.	F *III*. C.	E Pr. C.
31		G Pr. C.	

P. OVIDII NASONIS

FASTORUM

LIBER I.

Tempora cum causis Latium digesta per annum,
  Lapsaque sub terras ortaque signa canam.
Excipe pacato, Caesar Germanice, vultu
  Hoc opus, et timidae dirige navis iter;
Officioque, levem non aversatus honorem,
  Huic tibi devoto numine dexter ades.
Sacra recognosces annalibus eruta priscis,
  Et quo sit merito quaeque notata dies.
Invenies illic et festa domestica vobis;
  Saepe tibi pater est, saepe legendus avus.
Quæque ferunt illi pictos signantia fastos,
  Tu quoque cum Druso praemia fratre feres.
Caesaris arma canant alii, nos Caesaris aras,
  Et quoscumque sacris addidit ille dies.
Annue conanti per laudes ire tuorum,
  Deque meo pavidos excute corde metus.
Da mihi te placidum, dederis in carmina vires;
  Ingenium vultu statque caditque tuo.
Pagina judicium docti subitura movetur
  Principis, ut Clario missa legenda deo.
Quae sit enim culti facundia sensimus oris,
  Civica pro trepidis cum tulit arma reis.
Scimus et, ad nostras cum se tulit impetus artes,
  Ingenii currant flumina quanta tui.
Scilicet ut fas est, vates rege vatis habenas,
  Auspicio felix totus ut annus eat.

Tempora digereret cum conditor urbis, in anno
  Constituit menses quinque bis esse suo.
Scilicet arma magis quam sidera, Romule, noras,
  Curaque finitimos vincere major erat.
Est tamen et ratio, Caesar, quae moverit illum,
  Erroremque suum quo tueatur habet.
Quod satis est utero matris dum prodeat infans,
  Hoc anno statuit temporis esse satis;
Per totidem menses a funere conjugis uxor
  Sustinet in vidua tristia signa domo.
Haec igitur vidit trabeati cura Quirini
  Cum rudibus populis annua jura daret.
Martis erat primus mensis, Venerisque secundus,
  Haec generis princeps, ipsius ille pater.
Tertius a senibus, juvenum de nomine quartus,
  Quae sequitur numero turba notata fuit.
At Numa nec Janum nec avitas praeterit umbras,
  Mensibus antiquis praeposuitque duos.

Ne tamen ignores variorum jura dierum;
  Non habet officii Lucifer omnis idem.
Ille Nefastus erit, per quem tria verba silentur;
  Fastus erit, per quem lege licebit agi.
Neu toto perstare die sua jura putaris;
  Qui jam Fastus erit, mane Nefastus erat.
Nam simul exta deo data sunt licet omnia fari,
  Verbaque honoratus libera praetor habet.
Est quoque quo populum jus est includere septis;
  Est quoque qui nono semper ab orbe redit.
Vindicat Ausonias Junonis cura Kalendas;
  Idibus alba Jovi grandior agna cadit;
Nonarum tutela deo caret. Omnibus istis
  — Ne fallare cave — proximus Ater erit.
Omen ab eventu est, illis nam Roma diebus
  Damna sub adverso tristia Marte tulit.
Haec mihi dicta semel totis haerentia fastis,
  Ne seriem rerum scindere cogar, erunt.

KAL. 1 ST.

Ecce tibi faustum, Germanice, nuntiat annum,
  Inque meo primus carmine Janus adest.

Jane biceps, anni tacite labentis origo,
  Solus de superis qui tua terga vides,
Dexter ades ducibus, quorum secura labore
  Otia terra ferax, otia pontus agit.
Dexter ades patribusque tuis populoque Quirini,
  Et resera nutu candida templa tuo.
Prospera lux oritur; linguisque animisque favete:
  Nunc dicenda bono sunt bona verba die.
Lite vacent aures, insanaque protinus absint
  Jurgia; differ opus, livida turba, tuum.
Cernis odoratis ut luceat ignibus aether,
  Et sonet accensis spica Cilissa focis?
Flamma nitore suo templorum verberat aurum,
  Et tremulum summa spargit in aede jubar.
Vestibus intactis Tarpeias itur in arces,
  Et populus festo concolor ipse suo est.
Jamque novi praeeunt fasces, nova purpura fulget,
  Et nova conspicuum pondera sentit ebur.
Colla rudes operum praebent ferienda juvenci,
  Quos aluit campis herba Falisca suis.
Juppiter, arce sua cum totum spectat in orbem,
  Nil nisi Romanum quod tueatur habet.
Salve, laeta dies, meliorque revertere semper,
  A populo rerum digna potente coli!

Quem tamen esse deum te dicam, Jane biformis?
  Nam tibi par nullum Graecia numen habet.
Ede simul causam cur de caelestibus unus,
  Sitque quod a tergo sitque quod ante, vides.
Haec ego cum sumptis agitarem mente tabellis,
  Lucidior visa est, quam fuit ante, domus.
Tum sacer ancipiti mirandus imagine Janus
  Bina repens oculis obtulit ora meis.
Extimui, sensique metu riguisse capillos,
  Et gelidum subito frigore pectus erat.
Ille, tenens dextra baculum clavemque sinistra,
  Edidit hos nobis ore priore sonos:
Disce, metu posito, vates operose dierum,
  Quod petis, et voces percipe mente meas.

Me Chaos antiqui—nam sum res prisca—vocabant.
  Aspice, quam longi temporis acta canam.
Lucidus hic aër et quae tria corpora restant,
  Ignis, aquae, tellus, unus acervus erant.
Ut semel haec rerum secessit lite suarum,
  Inque novas abiit massa soluta domos,
Altum flamma petit ; propior locus aëra cepit ;
  Sederunt medio terra fretumque solo.
Tunc ego, qui fueram globus et sine imagine moles,
  In faciem redii dignaque membra deo.
Nunc quoque, confusae quondam nota parva figurae,
  Ante quod est in me postque videtur idem.
Accipe quaesitae quae causa sit altera formae,
  Hanc simul ut noris officiumque meum.
Quidquid ubique vides, caelum, mare, nubila, terras,
  Omnia sunt nostra clausa patentque manu.
Me penes est unum vasti custodia mundi,
  Et jus vertendi cardinis omne meum est.
Cum libuit Pacem placidis emittere tectis,
  Libera perpetuas ambulat illa vias.
Sanguine letifero totus miscebitur orbis,
  Ni teneant rigidae condita bella serae.
Praesideo foribus caeli cum mitibus Horis ;
  It, redit officio Juppiter ipse meo.
Inde vocor Janus : cui cum Cereale sacerdos
  Imponit libum farraque mixta sale,
Nomina ridebis ; modo namque Patulcius idem,
  Et modo sacrifico Clusius ore vocor.
Scilicet alterno voluit rudis illa vetustas
  Nomine diversas significare vices.
Vis mea narrata est : causam nunc disce figurae ;
  Jam tamen hanc aliqua tu quoque parte vides.
Omnis habet geminas hinc atque hinc janua frontes,
  E quibus haec populum spectat, at illa Larem.
Utque sedens vester primi prope limina tecti
  Janitor egressus introitusque videt ;
Sic ego prospicio, caelestis janitor aulae,
  Eoas partes Hesperiasque simul.
Ora vides Hecates in tres vergentia partes,
  Servat ut in ternas compita secta vias ;

Et mihi, ne flexu cervicis tempora perdam,
  Cernere non moto corpore bina licet.
Dixerat, et vultu, si plura requirere vellem,
  Difficilem mihi se non fore fassus erat.
Sumpsi animum, gratesque deo non territus egi,
  Verbaque sum spectans pauca locutus humum :
Dic, age, frigoribus quare novus incipit annus,
  Qui melius per ver incipiendus erat ?
Omnia tunc florent, tunc est nova temporis aetas,
  Et nova de gravido palmite gemma tumet,
Et modo formatis operitur frondibus arbos,
  Prodit et in summum seminis herba solum,
Et tepidum volucres concentibus aëra mulcent,
  Ludit et in pratis luxuriatque pecus,
Tum blandi soles, ignotaque prodit hirundo,
  Et luteum celsa sub trabe figit opus,
Tum patitur cultus ager et renovatur aratro ;
  Hæc anni novitas jure vocanda fuit.
Quaesieram multis : non multis ille moratus,
  Contulit in versus sic sua verba duos :
Bruma novi prima est veterisque novissima solis ;
  Principium capiunt Phoebus et annus idem.
Post ea mirabar, cur non sine litibus esset
  Prima dies. Causam percipe, Janus ait.
Tempora commisi nascentia rebus agendis,
  Totus ab auspicio ne foret annus iners.
Quisque suas artes ob idem delibat agendo,
  Nec plus quam solitum testificatur opus.
Mox ego : Cur, quamvis aliorum numina placem,
  Jane, tibi primo tura merumque fero ?
Ut per me possis aditum, qui limina servo,
  Ad quoscumque voles, inquit, habere deos.
At cur laeta tuis dicuntur verba Kalendis,
  Et damus alternas accipimusque preces ?
Tum deus incumbens baculo, quem dextra gerebat,
  Omina principiis, inquit, inesse solent.
Ad primam vocem timidas advertitis aures,
  Et primum visam consulit augur avem.
Templa patent auresque deum, nec lingua caducas
  Concipit ulla preces, dictaque pondus habent.

Desierat Janus; nec longa silentia feci,
  Sed tetigi verbis ultima verba meis:
Quid vult palma sibi rugosaque carica, dixi,
  Et data sub niveo candida mella cado?
Omen, ait, causa est, ut res sapor ille sequatur,
  Et peragat coeptum dulcis ut annus iter.
Dulcia cur dentur video; stipis adjice causam,
  Pars mihi de festo ne labet ulla tuo.
Risit, et, O quam te fallunt tua saecula, dixit,
  Qui stipe mel sumpta dulcius esse putes!
Vix ego Saturno quemquam regnante videbam,
  Cujus non animo dulcia lucra forent.
Tempore crevit amor, qui nunc est summus, habendi;
  Vix ultra quo jam progrediatur habet.
Pluris opes nunc sunt quam prisci temporis annis,
  Dum populus pauper, dum nova Roma fuit,
Dum casa Martigenam capiebat parva Quirinum,
  Et dabat exiguum fluminis ulva torum.
Juppiter angusta vix totus stabat in aede,
  Inque Jovis dextra fictile fulmen erat.
Frondibus ornabant, quae nunc Capitolia gemmis,
  Pascebatque suas ipse senator oves;
Nec pudor in stipula placidam cepisse quietem,
  Et foenum capiti supposuisse fuit.
Jura dabat populis posito modo praetor aratro,
  Et levis argenti lamina crimen erat.
At postquam fortuna loci caput extulit hujus,
  Et tetigit summos vertice Roma deos;
Creverunt et opes et opum furiosa cupido,
  Et cum possideant plurima plura volunt.
Quaerere ut absumant, absumpta requirere certant;
  Atque ipsae vitiis sunt alimenta vices.
Sic, quibus intumuit suffusa venter ab unda,
  Quo plus sunt potae, plus sitiuntur aquae.
In pretio pretium nunc est; dat census honores,
  Census amicitias; pauper ubique jacet.
Tu tamen auspicium si sit stipis utile quaeris,
  Curque juvent nostras aera vetusta manus.
Aera dabant olim; melius nunc omen in auro est,
  Victaque concessit prisca moneta novae.

Nos quoque templa juvant, quamvis antiqua probemus,
  Aurea; majestas convenit ista deo.
Laudamus veteres sed nostris utimur annis;
  Mos tamen est aeque dignus uterque coli.
Finierat monitus; placidis ita rursus, ut ante,
  Clavigerum verbis alloquor ipse deum:
Multa quidem didici: sed cur navalis in aere
  Altera signata est, altera forma biceps?
Noscere me duplici posses ut imagine, dixit,
  Ni vetus ipsa dies extenuaret opus.
Causa ratis superest: Tuscum rate venit in amnem
  Ante pererrato falcifer orbe deus.
Hac ego Saturnum memini tellure receptum;
  Caelitibus regnis ab Jove pulsus erat.
Inde diu genti mansit Saturnia nomen;
  Dicta quoque est Latium terra latente deo.
At bona posteritas puppim formavit in aere,
  Hospitis adventum testificata dei.
Ipse solum colui, cujus placidissima laevum
  Radit arenosi Tibridis unda latus.
Hic, ubi nunc Roma est, incaedua silva virebat,
  Tantaque res paucis pascua bubus erat.
Arx mea collis erat, quem cultrix nomine nostro
  Nuncupat haec aetas, Janiculumque vocat.
Tunc ego regnabam, patiens cum terra deorum
  Esset, et humanis numina mixta locis.
Nondum Justitiam facinus mortale fugarat,
  —Ultima de superis illa reliquit humum—
Proque metu populum sine vi pudor ipse regebat;
  Nullus erat justis reddere jura labor;
Nil mihi cum bello, pacem postesque tuebar:
  Et clavem ostendens, Haec, ait, arma gero.
Presserat ora deus: tunc sic ego nostra resolvo,
  Voce mea voces eliciente dei:
Cum tot sint Jani, cur stas sacratus in uno,
  Hic ubi juncta foris templa duobus habes?
Ille manu mulcens propexam ad pectora barbam,
  Protinus Oebalii rettulit arma Tati,
Utque levis custos armillis capta Sabinis
  Ad summae tacitos duxerit arcis iter.

Inde, velut nunc est, per quem descenditis, inquit,
  Arduus in valles et fora clivus erat.
Et jam contigerant portam, Saturnia cujus
  Dempserat oppositas insidiosa seras.
Cum, tanto veritus committere numine pugnam,
  Ipse meae movi callidus artis opus,
Oraque, qua pollens ope sum, fontana reclusi,
  Sumque repentinas ejaculatus aquas.
Ante tamen madidis subjeci sulfura venis,
  Clauderet ut Tatio fervidus humor iter.
Cujus ut utilitas pulsis percepta Sabinis,
  Quae fuerat tuto reddita forma loco est;
Ara mihi posita est parvo conjuncta sacello:
  Haec adolet flammis cum strue farra suis.
At cur pace lates, motisque recluderis armis?
  Nec mora, quaesiti reddita causa mihi.
Ut populo reditus pateant ad bella profecto,
  Tota patet dempta janua nostra sera.
Pace fores obdo, ne qua discedere possit:
  Caesareoque diu nomine clausus ero.
Dixit et, attollens oculos diversa tuentes,
  Aspexit toto quidquid in orbe fuit.
Pax erat, et vestri, Germanice, causa triumphi
  Tradiderat famulus jam tibi Rhenus aquas.
Jane, face aeternos pacem pacisque ministros,
  Neve suum, praesta, deserat auctor opus.

Quod tamen ex ipsis licuit mihi discere fastis:
  Sacravere patres hoc duo templa die.
Accepit Phoebo nymphaque Coronide natum
  Insula, dividua quam premit amnis aqua.
Juppiter in parte est; cepit locus unus utrumque,
  Junctaque sunt magno templa nepotis avo.

Quid vetat et stellas, ut quaeque oriturque caditque,
  Dicere? promissi pars fuit ista mei.
Felices animos, quibus haec cognoscere primis
  Inque domos superas scandere cura fuit!
Credibile est illos pariter vitiisque locisque
  Altius humanis exseruisse caput.

Non Venus et vinum sublimia pectora fregit,
  Officiumve fori, militiaeve labor.
Nec levis ambitio, perfusaque gloria fuco,
  Magnarumve fames sollicitavit opum.
Admovere oculis distantia sidera nostris,
  Aetheraque ingenio supposuere suo.
Sic petitur caelum, non ut ferat Ossan Olympus,
  Summaque Peliacus sidera tangat apex.
Nos quoque sub ducibus caelum metabimur illis,
  Ponemusque suos ad stata signa dies.

III. NON. 3RD.

Ergo ubi nox aderit venturis tertia Nonis,
  Sparsaque caelesti rore madebit humus,
Octipedis frustra quaeruntur brachia Cancri;
  Praeceps occiduas ille subivit aquas.

NON. 5TH.

Institerint imbres missi tibi nubibus atris;
  Nonae signa dabunt exoriente Lyra.

V. ID. 9TH.

Quattuor adde dies ductos ex ordine Nonis,
  Janus Agonali luce piandus erit.
Nominis esse potest succinctus causa minister,
  Hostia caelitibus quo feriente cadit;
Qui calido strictos tincturus sanguine cultros,
  Semper Agatne rogat; nec nisi jussus agit.
Pars, quia non veniant pecudes sed agantur, ab actu
  Nomen Agonalem credit habere diem.
Pars putat hoc festum priscis Agnalia dictum,
  Una sit ut proprio littera dempta loco.
An, quia praevisos in aqua timet hostia cultros,
  A pecoris lux est ista notata metu?
Fas etiam fieri solitis aetate priorum
  Nomina de ludis Graia tulisse diem.
Et pecus antiquus dicebat Agonia sermo:
  Veraque judicio est ultima causa meo.
Utque ea nunc certa est, ita Rex placare Sacrorum
  Numina lanigerae conjuge debet ovis.
Victima quae dextra cecidit victrice vocatur;
  Hostibus a domitis *hostia* nomen habet.

Ante, deos homini quod conciliare valeret,
  Far erat et puri lucida mica salis.
Nondum pertulerat lacrimatas cortice myrrhas
  Acta per aequoreas hospita navis aquas;
Thura nec Euphrates, nec miserat India costum,
  Nec fuerant rubri cognita fila croci.
Ara dabat fumos, herbis contenta Sabinis,
  Et non exiguo laurus adusta sono.
Si quis erat factis prati de flore coronis
  Qui posset violas addere, dives erat.
Hic, qui nunc aperit percussi viscera tauri,
  In sacris nullum culter habebat opus.
Prima Ceres avidae gavisa est sanguine porcae,
  Ulta suas merita caede nocentis opes.
Nam sata, vere novo, teneris lactentia succis,
  Eruta setigerae comperit ore suis.
Sus dederat poenas: exemplo territus hujus
  Palmite debueras abstinuisse, caper.
Quem spectans aliquis dentes in vite prementem
  Talia non tacito dicta dolore dedit:
Rode, caper, vitem: tamen hinc, cum stabis ad aram,
  In tua quod spargi cornua possit erit.
Verba fides sequitur; noxae tibi deditus hostis
  Spargitur affuso cornua, Bacche, mero.
Culpa sui nocuit: nocuit quoque culpa capellae:
  Quid bos, quid placidae commeruistis oves?
Flebat Aristaeus, quod apes cum stirpe necatas
  Viderat inceptos destituisse favos.
Caerula quem genitrix, aegre solata dolentem,
  Addidit haec dictis ultima verba suis:
Siste, puer, lacrimas: Proteus tua damna levabit,
  Quoque modo repares, quae periere, dabit.
Decipiat ne te versis tamen ille figuris,
  Impediant geminas vincula firma manus.
Pervenit ad vatem juvenis, resolutaque somno
  Alligat aequorei brachia capta senis.
Ille sua faciem transformis adulterat arte;
  Mox domitus vinclis in sua membra redit,
Oraque caerulea tollens rorantia barba,
  Qua, dixit, repares arte requiris apes?

Obrue mactati corpus tellure juvenci;
  Quod petis a nobis, obrutus ille dabit.
Jussa facit pastor; fervent examina putri
  De bove; mille animas una necata dedit.
Poscit ovem fatum: verbenas improba carpsit
  Quas pia dis ruris ferre solebat anus.
Quid tuti superest, animam cum ponat in aris
  Lanigerumque pecus ruricolaeque boves?
Placat equo Persis radiis Hyperiona cinctum,
  Ne detur celeri victima tarda deo.
Quod semel est triplici pro virgine caesa Dianae,
  Nunc quoque pro nulla virgine cerva datur.
Exta canum vidi Triviae libare Sapaeos
  Et quicumque tuas accolit, Haeme, nives.
Caeditur et rigido custodi ruris asellus:
  Causa pudenda quidem est, sed tamen apta deo.
Festa corymbiferi celebrabas Graecia Bacchi,
  Tertia quae solito tempore bruma refert.
Di quoque cultores in idem venere Lyaei,
  Et quicumque joci non alienus erat,
Panes et in venerem Satyrorum prona juventus,
  Quaeque colunt amnes solaque rura deae.
Venerat et senior pando Silenus asello,
  Quique rubro pavidas inguine terret aves.
Dulcia qui dignum nemus in convivia nacti
  Gramine vestitis accubuere toris.
Vina dabat Liber; tulerat sibi quisque coronam;
  Miscendas large rivus agebat aquas.
Naïdes effusis aliae sine pectinis usu,
  Pars aderant positis arte manuque comis.
Illa super suras tunicam collecta ministrat,
  Altera dissuto pectus aperta sinu.
Exserit haec humerum, vestem trahit illa per herbas,
  Impediunt teneros vincula nulla pedes.
Hinc aliae Satyris incendia mitia praebent;
  Pars tibi, qui pinu tempora nexa geris;
Te quoque, inexstinctae Silene libidinis, urunt:
  Nequitia est, quae te non sinit esse senem.
At ruber hortorum deus et tutela Priapus
  Omnibus ex illis Lotide captus erat.

Hanc cupit, hanc optat, solam suspirat in illam,
  Signaque dat nutu, sollicitatque notis.
Fastus inest pulchris, sequiturque superbia formam;
  Irrisum vultu despicit illa suo.
Nox erat, et, vino somnum faciente, jacebant
  Corpora diversis victa sopore locis.
Lotis in herbosa sub acernis ultima ramis,
  Sicut erat lusu fessa, quievit humo.
Surgit amans, animamque tenens vestigia furtim
  Suspenso digitis fert taciturna gradu.
Ut tetigit niveae secreta cubilia nymphae,
  Ipsa sui flatus ne sonet aura cavet.
Et jam finitima corpus librabat in herba:
  Illa tamen multi plena soporis erat.
Gaudet, et, a pedibus tracto velamine, vota
  Ad sua felici coeperat ire via.
Ecce rudens rauco Sileni vector asellus
  Intempestivos edidit ore sonos.
Territa consurgit nymphe, manibusque Priapum
  Rejicit, et fugiens concitat omne nemus.
Morte dedit poenas auctor clamoris; et haec est
  Hellespontiaco victima grata deo.
Intactae fueratis aves, solatia ruris,
  Assuetum silvis innocuumque genus,
Quae facitis nidos, et plumis ova fovetis,
  Et facili dulces editis ore modos.
Sed nihil ista juvant, quia linguae crimen habetis,
  Dique putant mentes vos aperire suas.
Nec tamen hoc falsum: nam, dis ut proxima quaeque,
  Nunc penna veras, nunc datis ore notas.
Tuta diu volucrum proles tum denique caesa est,
  Juveruntque deos indicis exta sui.
Ergo saepe, suo conjunx abducta marito,
  Uritur Idaliis alba columba focis.
Nec defensa juvant Capitolia, quo minus anser
  Det jecur in lances, Inachi lauta, tuas.
Nocte deae noctis cristatus caeditur ales,
  Quod tepidum vigili provocat ore diem.

Interea Delphin clarum super aequora sidus
  Tollitur, et patriis exserit ora vadis.

IV. ID. 10TH.

Postera lux hiemen medio discrimine signat,
  Aequaque praeteritae quae superabit erit.

III. ID. 11TH.

Proxima prospiciet Tithono Aurora relicto
  Arcadiae sacrum pontificale deae.
Te quoque lux eadem, Turni soror, aede recepit,
  Hic ubi Virginea campus obitur aqua.
Unde petam causas horum moremque sacrorum?
  Dirigat in medio quis mea vela freto?
Ipsa mone, quae nomen habes a carmine ductum,
  Propositoque fave, ne tuus erret honos.
Orta prior luna,—de se si creditur ipsi—
  A magno tellus Arcade nomen habet.
Hic fuit Evander, qui, quamquam clarus utroque,
  Nobilior sacrae sanguine matris erat,
Quae, simul aetherios animo conceperat ignes,
  Ore dabat pleno carmina vera dei.
Dixerat haec nato motus instare sibique
  Multaque praeterea; tempore nacta fidem.
Nam juvenis vera nimium cum matre fugatus
  Deserit Arcadium Parrhasiumque larem.
Cui genitrix flenti, Fortuna viriliter, inquit,
  —Siste, precor, lacrimas—ista ferenda tibi est.
Sic erat in fatis, nec te tua culpa fugavit,
  Sed deus; offenso pulsus es urbe deo.
Non meriti poenam pateris sed numinis iram;
  Est aliquid magnis crimen abesse malis.
Conscia mens ut cuique sua est, ita concipit intra
  Pectora pro facto spemque metumque suo.
Nec tamen ut primus maere mala talia passus;
  Obruit ingentes ista procella viros.
Passus idem est Tyriis qui quondam pulsus ab oris
  Cadmus in Aonia constitit exul humo.
Passus idem Tydeus, et idem Pagasaeus Iason,
  Et quos praeterea longa referre mora est.
Omne solum forti patria est, ut piscibus aequor,
  Ut volucri vacuo quidquid in orbe patet.
Nec fera tempestas toto tamen horret in anno,
  Et tibi—crede mihi—tempora veris erunt.

Vocibus Evander firmata mente parentis
Nave secat fluctus, Hesperiamque tenet.
Jamque ratem doctae monitu Carmentis in amnem
Egerat, et Tuscis obvius ibat aquis.
Fluminis illa latus, cui sunt vada juncta Tarenti,
Aspicit et sparsas per loca sola casas.
Utque erat, immissis puppim stetit ante capillis,
Continuitque manum torva regentis iter;
Et procul in dextram tendens sua brachia ripam,
Pinea non sano ter pede texta ferit;
Neve daret saltum properans insistere terrae,
Vix est Evandri vixque retenta manu;
Dîque petitorum, dixit, salvete locorum,
Tuque novos caelo terra datura deos,
Fluminaque, et fontes quibus utitur hospita tellus,
Et nemorum silvae, Naïadumque chori!
Este bonis avibus visi natoque mihique,
Ripaque felici tacta sit ista pede!
Fallor? an hi fient ingentia moenia colles,
Juraque ab hac terra caetera terra petet?
Montibus his olim totus promittitur orbis.
Quis tantum fati credat habere locum?
Et jam Dardaniae tangent haec litora pinus.
Hic quoque causa novi femina Martis erit.
Care nepos, Palla, funesta quid induis arma?
Indue: non humili vindice caesus eris.
Victa tamen vinces, eversaque Troja resurges;
Obruet hostiles ista ruina domos.
Urite victrices Neptunia Pergama flammae:
Num minus hic toto est altior orbe cinis?
Jam pius Æneas sacra, et sacra altera patrem,
Afferet: Iliacos excipe, Vesta, deos.
Tempus erit cum vos orbemque tuebitur idem,
Et fient ipso sacra colente deo;
Et penes Augustos patriae tutela manebit.
Hanc fas imperii frena tenere domum.
Inde nepos natusque dei—licet ipse recuset—
Pondera caelesti mente paterna ferat.
Utque ego perpetuis olim sacrabor in aris,
Sic Augusta novum Julia numen erit.

Talibus ut dictis nostros descendit in annos,
Substitit in medios praescia lingua sonos.
Puppibus egressus Latia stetit exul in herba.
Felix, exilium cui locus ille fuit!
Nec mora longa fuit; stabant nova tecta, nec alter
Montibus Ausoniis Arcade major erat.

Ecce boves illuc Erytheïdas applicat heros
Emensus longi claviger orbis iter.
Dumque huic hospitium domus est Tegeaea, vagantur
Incustoditae lata per arva boves.
Mane erat: excussus somno Tirynthius hospes
De numero tauros sentit abesse duos.
Nulla videt quaerens taciti vestigia furti;
Traxerat aversos Cacus in antra feros,
Cacus Aventinae timor atque infamia silvae,
Non leve finitimis hospitibusque malum.
Dira viro facies, vires pro corpore, corpus
Grande, pater monstri Mulciber hujus erat.
Proque domo longis spelunca recessibus ingens,
Abdita, vix ipsis invenienda feris.
Ora super postes affixaque brachia pendent,
Squalidaque humanis ossibus albet humus.
Servata male parte boum Jove natus abibas;
Mugitum rauco furta dedere sono.
Accipio revocamen, ait, vocemque secutus
Impia per silvas ultor ad antra venit.
Ille aditum fracti praestruxerat objice montis:
Vix juga movissent quinque bis illud opus.
Nititur hic humeris,—caelum quoque sederat illis—
Et vastum motu collabefactat onus.
Quod simul evulsum est, fragor aethera terruit ipsum,
Ictaque subsedit pondere molis humus.
Prima movet Cacus collata proelia dextra,
Remque ferox saxis stipitibusque gerit.
Quis ubi nil agitur, patris male fortis ad artes
Confugit, et flammas ore sonante vomit.
Quas quoties proflat, spirare Typhoëa credas,
Et rapidum Aetnaeo fulgur ab igne jaci.

Occupat Alcides, adductaque clava trinodis
  Ter quater adversi sedit in ore viri.
Ille cadit, mixtosque vomit cum sanguine fumos,
  Et lato moriens pectore plangit humum.
Immolat ex illis taurum tibi, Juppiter, unum
  Victor, et Evandrum ruricolasque vocat ;
Constituitque sibi, quae Maxima dicitur, aram,
  Hic ubi pars urbis de bove nomen habet.
Nec tacet Evandri mater prope tempus adesse,
  Hercule quo tellus sit satis usa suo.
At felix vates, ut dis gratissima vixit,
  Possidet hunc Jani sic dea mense diem.

IDUS. 13TH.

Idibus in magni castus Jovis aede sacerdos
  Semimaris flammis viscera libat ovis ;
Redditaque est omnis populo provincia nostro,
  Et tuus Augusto nomine dictus avus.
Perlege dispositas generosa per atria ceras ;
  Contigerunt nulli nomina tanta viro.
Africa victorem de se vocat : alter Isauras,
  Aut Cretum domitas testificatur opes ;
Hunc Numidae faciunt, illum Messana superbum ;
  Ille Numantina traxit ab urbe notam.
Et mortem et nomen Druso Germania fecit.
  Me miserum, virtus quam brevis illa fuit !
Si petat a victis, tot sumat nomina Caesar,
  Quot numero gentes maximus orbis habet.
Ex uno quidam celebres, aut torquis ademptae,
  Aut corvi titulos auxiliaris habent.
Magne, tuum nomen rerum mensura tuarum est ;
  Sed qui te vicit, nomine major erat.
Nec gradus est ultra Fabios cognominis ullus ;
  Illa domus meritis Maxima dicta suis.
Sed tamen humanis celebrantur honoribus omnes ;
  Hic socium summo cum Jove nomen habet.
Sancta vocant *augusta* patres : *augusta* vocantur
  Templa sacerdotum rite dicata manu.
Hujus et augurium dependet origine verbi,
  Et quodcumque sua Juppiter auget ope.

Augeat imperium nostri ducis, augeat annos ;
  Protegat et vestras querna corona fores.
Auspicibusque deis tanti cognominis heres
  Omine suscipiat, quo pater, orbis onus.

XVIII. KAL. 15TH.

Respiciet Titan actas ubi tertius Idus,
  Fient Parrhasiae sacra relata deae.
Nam prius Ausonias matres carpenta vehebant,
  —Haec quoque ab Evandri dicta parente reor—
Mox honor eripitur, matronaque destinat omnis
  Ingratos nulla prole novare viros ;
Neve daret partus, ictu temeraria caeco
  Visceribus crescens excutiebat onus.
Corripuisse patres ausas immitia nuptas,
  Jus tamen exemptum restituisse, ferunt.
Binaque nunc pariter Tegeaea sacra parenti
  Pro pueris fieri virginibusque jubent.
Scortea non illi fas est inferre sacello,
  Ne violent puros exanimata focos.
Si quis amas veteres ritus assiste precanti ;
  Nomina percipies non tibi nota prius.
Porrima placantur Postvertaque, sive sorores,
  Sive fugae comites, Maenali diva, tuae.
Altera quod porro fuerat, cecinisse putatur :
  Altera venturum postmodo quidquid erat.

XVII. KAL. 16TH.

Candida, te niveo posuit lux proxima templo
  Qua fert sublimes alta Moneta gradus,
Nunc bene prospicies Latiam, Concordia, turbam ;
  Nunc te sacratae restituere manus.
Furius antiquam populi superator Etrusci
  Voverat, et voti solverat ante fidem.
Causa, quod a patribus sumptis secesserat armis
  Vulgus, et ipsa suas Roma timebat opes.
Causa recens melior : passos Germania crines
  Porrigit auspiciis, dux venerande, tuis.
Inde triumphatae libasti munera gentis,
  Templaque fecisti, quam colis ipse, deae.
Haec tua constituit Genitrix et rebus et ara,
  Sola toro magni digna reperta Jovis.

XVI. KAL. 17TH.

Haec ubi transierint, Capricorno, Phoebe, relicto
 Per juvenis curres signa gerentis aquam.

X. KAL. 23RD.

Septimus hinc Oriens cum se demiserit undis,
 Fulgebit toto jam Lyra nulla polo.

IX. KAL. 24TH.

Sidere ab hoc ignis venienti nocte, Leonis
 Qui micat in medio pectore, mersus erit.

Ter quater evolvi signantes tempora fastos,
 Nec Sementina est ulla reperta dies:
Cum mihi—sensit enim—Lux haec indicitur, inquit
 Musa: quid a fastis non stata sacra petis?
Utque dies incerta sacri sic tempora certa,
 Seminibus jactis est ubi fetus ager.
State coronati plenum ad praesepe juvenci;
 Cum tepido vestrum vere redibit opus.
Rusticus emeritum palo suspendat aratrum;
 Omne reformidat frigida vulnus humus.
Villice, da requiem terrae, semente peracta,
 Da requiem, terram qui coluere, viris;
Pagus agat festum; pagum lustrate, coloni,
 Et date paganis annua liba focis.
Placentur matres frugum, Tellusque Ceresque,
 Farre suo gravidae visceribusque suis.
Officium commune Ceres et Terra tuentur;
 Haec praebet causam frugibus, illa locum.—
Consortes operum, per quas correcta vetustas
 Quernaque glans victa est utiliore cibo,
Frugibus immensis avidos satiate colonos,
 Ut capiant cultus praemia digna sui.
Vos date perpetuos teneris sementibus auctus,
 Nec nova per gelidas herba sit usta nives.
Cum serimus, caelum ventis aperite serenis;
 Cum latet, aetheria spargite semen aqua;
Neve graves cultis Cerealia rura, cavete,
 Agmine laesuro depopulentur aves.
Vos quoque, formicae, subjectis parcite granis;
 Post messem praedae copia major erit.

Interea crescat scabrae robiginis expers,
 Nec vitio caeli palleat ulla seges,
Et neque deficiat macie, neque pinguior aequo
 Divitiis pereat luxuriosa suis;
Et careant loliis oculos vitiantibus agri,
 Nec sterilis culto surgat avena solo.
Triticeos fetus, passuraque farra bis ignem,
 Hordeaque ingenti fenore reddat ager.—
Haec ego pro vobis, haec vos optate coloni,
 Efficiatque ratas utraque diva preces.
Bella diu tenuere viros, erat aptior ensis
 Vomere, cedebat taurus arator equo,
Sarcula cessabant, versique in pila ligones,
 Factaque de rastri pondere cassis erat.
Gratia dis domuique tuae! religata catenis
 Jam pridem vestro sub pede bella jacent.
Sub juga bos veniat, sub terras semen aratas:
 Pax Cererem nutrit, pacis alumna Ceres.

VI. KAL. 27TH.

At quae venturas praecedit sexta Kalendas,
 Hac sunt Ledaeis templa dicata deis.
Fratribus illa deis fratres de gente deorum
 Circa Juturnae composuere lacus.

III. KAL. 30TH.

Ipsum nos carmen deducit Pacis ad aram.
 Haec erit a mensis fine secunda dies.
Frondibus Actiacis comptos redimita capillos
 Pax ades, et toto mitis in orbe mane.
Dum desint hostes, desit quoque causa triumphi;
 Tu ducibus bello gloria major eris.
Sola gerat miles, quibus arma coërceat, arma,
 Canteturque fera, nil nisi pompa, tuba,
Horreat Aeneadas et primus et ultimus orbis,
 Si qua parum Romam terra timebat, amet.
Thura, sacerdotes, Pacalibus addite flammis,
 Albaque perfusa victima fronte cadat;
Utque domus, quae praestat eam, cum pace perennet
 Ad pia propensos vota rogate deos.
Sed jam prima mei pars est exacta laboris,
 Cumque suo finem mense libellus habet.

LIBER II.

Janus habet finem; cum carmine crescat et annus:
Alter ut hic mensis, sic liber alter eat.
Nunc primum velis, elegi, majoribus itis;
Exiguum, memini, nuper eratis opus.
Ipse ego vos habui faciles in amore ministros,
Cum lusit numeris prima juventa suis.
Idem sacra cano, signataque tempora fastis.
Ecquis ad haec illinc crederet esse viam?
Haec mea militia est; ferimus, quae possumus, arma,
Dextraque non omni munere nostra vacat.
Si mihi non valido torquentur pila lacerto,
Nec bellatoris terga premuntur equi,
Nec galea tegimur, nec acuto cingimur ense:
—His habilis telis quilibet esse potest—
At tua prosequimur studioso pectore, Caesar,
Nomina, per titulos ingredimurque tuos.
Ergo ades, et placido paulum mea munera vultu
Respice, pacando si quid ab hoste vacat.

Februa Romani dixere piamina patres:
Nunc quoque dant verbo plurima signa fidem.
Pontifices ab Rege petunt et Flamine lanas,
Quis veteri lingua *Februa* nomen erat;
Quaeque capit lictor domibus purgamina certis,
Torrida cum mica farra, vocantur idem.
Nomen idem ramo, qui caesus ab arbore pura
Casta sacerdotum tempora fronde tegit.
Ipse ego Flaminicam poscentem *februa* vidi:
Februa poscenti pinea virga data est.
Denique quodcumque est, quo pectora nostra piantur,
Hoc apud intonsos nomen habebat avos.
Mensis ab his dictus, secta quia pelle Luperci
Omne solum lustrant, idque piamen habent;
Aut quia placatis sunt tempora pura sepulcris,
Tunc cum ferales praeteriere dies.

Omne nefas omnemque mali purgamina causam
Credebant nostri tollere posse senes.
Graecia principium moris dedit: illa nocentes
Impia lustratos ponere facta putat.
Actoriden Peleus, ipsum quoque Pelea Phoci
Caede per Haemonias solvit Acastus aquas.
Vectam frenatis per inane draconibus Aegeus
Credulus immerita Phasida juvit ope.
Amphiaraïdes Naupactoo Acheloo,
Solve nefas, dixit: solvit et ille nefas.
Ah nimium faciles, qui tristia crimina caedis
Fluminea tolli posse putatis aqua!

Sed tamen—antiqui ne nescius ordinis erres—
Primus, ut est, Jani mensis et ante fuit.
Qui sequitur Janum veteris fuit ultimus anni;
Tu quoque sacrorum, Termine, finis eras.
Primus enim Jani mensis, quia janua prima est;
Qui sacer est imis Manibus, imus erat.
Postmodo creduntur spatio distantia longo
Tempora bis quini continuasse viri.

KAL. 1ST.

Principio mensis Phrygiae contermina Matri
Sospita delubris dicitur aucta novis.
Nunc ubi sint illis quae sunt sacrata Kalendis
Templa deae? longo procubuere die.
Caetera ne simili caderent labefacta ruina,
Cavit sacrati provida cura ducis,
Sub quo delubris sentitur nulla senectus:
Nec satis est homines, obligat ille deos.
Templorum positor, templorum sancte repostor,
Sit superis, opto, mutua cura tui.
Dent tibi caelestes, quos tu caelestibus, annos,
Proque tua maneant in statione domo.

Tum quoque vicini lucus celebratur Helerni,
Qua petit aequoreas advena Tibris aquas.

Ad pe[illegible]trale Numae, Capitolinumque Tonantem,
Inq[illegible] Jovis summa caeditur arce bidens.

Saepe graves pluvias adopertus nubibus Auster
  Concitat, aut posita sub nive terra latet.

IV. NON. 2ND.

Proximus Hesperias Titan abiturus in undas
  Gemmea purpureis cum juga demet equis,
Illa nocte aliquis tollens ad sidera vultum
  Dicet: Ubi est hodie, quae Lyra fulsit heri?
Dumque Lyram quaeret, medii quoque terga Leonis
  In liquidas subito mersa notabit aquas.

PRID. NON. 4TH.

Quem modo caelatum stellis Delphina videbas,
  Is fugiet visus nocte sequente tuos;
Seu fuit occultis felix in amoribus index,
  Lesbida cum domino seu tulit ille lyram.
Quod mare non novit, quae nescit Ariona tellus?
  Carmine currentes ille tenebat aquas.
Saepe sequens agnam lupus est a voce retentus,
  Saepe avidum fugiens restitit agna lupum;
Saepe canes leporesque umbra cubuere sub una,
  Et stetit in saxo proxima cerva leae;
Et sine lite loquax cum Palladis alite cornix
  Sedit, et accipitri juncta columba fuit.
Cynthia saepe tuis fertur, vocalis Arion,
  Tamquam fraternis obstupuisse modis.
Nomen Arionium Siculas impleverat urbes,
  Captaque erat lyricis Ausonis ora sonis.
Inde domum repetens puppim conscendit Arion,
  Atque ita quaesitas arte ferebat opes.
Forsitan, infelix, ventos undamque timebas;
  At tibi nave tua tutius aequor erat.
Namque gubernator destricto constitit ense,
  Caeteraque armata conscia turba manu.
Quid tibi cum gladio? dubiam rege, navita, pinum.
  Non haec sunt digitis arma tenenda tuis.
Ille metu pavidus, Mortem non deprecor, inquit,
  Sed liceat sumpta pauca referre lyra.
Dant veniam, ridentque moram; capit ille coronam,
  Quae possit crines, Phoebe, decere tuos.
Induerat Tyrio bis tinctam murice pallam;
  Reddidit icta suos pollice chorda sonos,

Flebilibus numeris veluti canentia dura
  Trajectus penna tempora cantat olor.
Protinus in medias ornatus desilit undas;
  Spargitur impulsa caerula puppis aqua.
Inde, fide majus, tergo delphina recurvo
  Se memorant oneri supposuisse novo.
Ille sedens citharamque tenet pretiumque vehendi
  Cantat, et aequoreas carmine mulcet aquas.
Di pia facta vident; astris delphina recepit
  Juppiter, et stellas jussit habere novem.

NON. 5TH.

Nunc mihi mille sonos, quoque est memoratus Achilles,
  Vellem, Maeonide, pectus inesse tuum.
Dum canimus sacras alterno pectine Nonas,
  Maximus hinc fastis accumulatur honos.
Deficit ingenium, majoraque viribus urgent:
  Haec mihi praecipuo est ore canenda dies.
Quid volui demens elegis imponere tantum
  Ponderis? heroi res erat ista pedis.
Sancte Pater Patriae, tibi plebs, tibi curia nomen
  Hoc dedit, hoc dedimus nos tibi nomen eques.
Res tamen ante dedit; sero quoque vera tulisti
  Nomina; jam pridem tu pater orbis eras.
Hoc tu per terras, quod in aethere Juppiter alto,
  Nomen habes; hominum tu pater, ille deum.
Romule, concedes; facit hic tua magna tuendo
  Moenia: tu dederas transilienda Remo.
Te Tatius, parvique Cures, Caeninaque sensit;
  Hoc duce Romanum est solis utrumque latus.
Tu breve nescio quid victae telluris habebas;
  Quodcumque est alto sub Jove Caesar habet.
Tu rapis, hic castas duce se jubet esse maritas;
  Tu recipis luco, reppulit ille nefas.
Vis tibi grata fuit, florent sub Caesare leges;
  Tu domini nomen, principis ille tenet.
Te Remus incusat, veniam dedit hostibus ille;
  Caelestem fecit te pater, ille patrem.

Jam puer Idaeus media tenus eminet alvo,
  Et liquidas mixto nectare fundit aquas.

En etiam, si quis Borean horrere solebat,
Gaudeat: a Zephyris mollior aura venit.

V. ID. 9TH.

Quintus ab aequoreis nitidum jubar extulit undis
Lucifer, et prima tempora veris erunt.
Ne fallare tamen, restant tibi frigora, restant,
Magnaque discedens signa reliquit hiems.

III. ID. 11TH.

Tertia nox veniat: Custodem protinus Ursae
Aspicies geminos exeruisse pedes.
Inter Hamadryadas jaculatricemque Dianam
Callisto sacri pars fuit una chori.
Illa deae tangens arcus, Quos tangimus, arcus,
Este meae testes virginitatis, ait.
Cynthia laudavit, promissaque foedera serva,
Et comitum princeps tu mihi, dixit, eris.
Foedera servasset, si non formosa fuisset:
Cavit mortales; de Jove crimen habet.
Mille feras Phoebe silvis venata redibat,
Aut plus, aut medium sole tenente diem.
Ut tetigit lucum,—densa niger ilice lucus,
In medio gelidae fons erat altus aquae—
Hic, ait, in silva, virgo Tegeaea, lavemur:
Erubuit falso virginis illa sono.
Dixerat et nymphis; nymphae velamina ponunt:
Hanc pudet, et tardae dat mala signa morae.
Exuerat tunicas: uteri manifesta tumore
Proditur indicio ponderis ipsa sui,
Cui Dea, Virgineos, perjura Lycaoni, coetus
Desere, nec castas pollue, dixit, aquas.
Luna novum decies implerat cornibus orbem;
Quae fuerat virgo credita, mater erat.
Laesa furit Juno, formam mutatque puellae.
Quid facis? invito est pectore passa Jovem.
Utque ferae vidit turpes in pellice vultus,
Hujus in amplexus Juppiter, inquit, eat.
Ursa per incultos errabat squalida montes,
Quae fuerat summo nuper amata Jovi.
Jam tria lustra puer furto conceptus agebat,
Cum mater nato est obvia facta suo.

Illa quidem tamquam cognosceret, adstitit amens,
Et gemuit: gemitus verba parentis erant.
Hanc puer ignarus jaculo fixisset acuto,
Ni foret in superas raptus uterque domus.
Signa propinqua micant: prior est, quam dicimus Arcton;
Arctophylax formam terga sequentis habet.
Saevit adhuc canamque rogat Saturnia Tethyn,
Maenaliam tactis ne lavet Arcton aquis.

IDUS. 13TH.

Idibus agrestis fumant altaria Fauni,
Hic ubi discretas insula rumpit aquas.
Haec fuit illa dies, in qua Veientibus arvis
Ter centum Fabii ter cecidere duo.
Una domus vires et onus susceperat urbis:
Sumunt gentiles arma professa manus;
Egreditur castris miles generosus ab isdem,
E quis dux fieri quilibet aptus erat.
Carmentis portae dextro est via proxima Jano;
Ire per hanc noli, quisquis es, omen habet.
[Illa fama refert Fabios exisse trecentos:
Porta vacat culpa; sed tamen omen habet.]
Ut celeri passu Cremeram tetigere rapacem,
—Turbidus hibernis ille fluebat aquis—
Castra loco ponunt: destrictis ensibus ipsi
Tyrrhenum valido Marte per agmen eunt,
Non aliter, quam cum Libyca de rupe leones
Invadunt sparsos lata per arva greges.
Diffugiunt hostes, inhonestaque vulnera tergo
Accipiunt; Tusco sanguine terra rubet.
Sic iterum, sic saepe cadunt. Ubi vincere aperte
Non datur, insidias armaque tecta parant.
Campus erat, campi claudebant ultima colles,
Silvaque montanas occulere apta feras.
In medio paucos armentaque rara relinquunt;
Caetera virgultis abdita turba latet.
Ecce, velut torrens undis pluvialibus auctus
Aut nive, quae Zephyro victa tepente fluit,
Per sata perque vias fertur, nec, ut ante solebat,
Riparum clausas margine finit aquas:

Sic Fabii vallem latis discursibus implent,
  Quodque vident sternunt, nec metus alter inest.
Quo ruitis, generosa domus? male creditis hosti.
  Simplex nobilitas, perfida tela cave.
Fraude perit virtus. In apertos undique campos
  Prosiliunt hostes, et latus omne tenent.
Quid facient pauci contra tot millia fortes?
  Quidve, quod in misero tempore restet, habent?
Sicut aper silvis longe Laurentibus actus
  Fulmineo celeres dissipat ore canes;
Mox tamen ipse perit: sic non moriuntur inulti,
  Vulneraque alterna dantque feruntque manu.
Una dies Fabios ad bellum miserat omnes;
  Ad bellum missos perdidit una dies.
Ut tamen Herculeae superessent semina gentis,
  Credibile est ipsos consuluisse deos:
Nam puer impubes et adhuc non utilis armis
  Unus de Fabia gente relictus erat,
Scilicet, ut posses olim tu, Maxime, nasci,
  Cui res cunctando restituenda foret.

XVI. KAL. 14TH.

Continuata loco tria sidera, Corvus et Anguis,
  Et medius Crater inter utrumque jacet.
Idibus illa latent: oriuntur nocte sequenti.
  Quae tibi cur tria sint tam sociata, canam.
Forte Jovi festum Phoebus sollemne parabat:
  —Non faciet longas fabula nostra moras—
I mea, dixit, avis, ne quid pia sacra moretur,
  Et tenuem vivis fontibus affer aquam.
Corvus inauratum pedibus cratera recurvis
  Tollit, et aërium pervolat altus iter.
Stabat adhuc duris ficus densissima pomis;
  Tentat eam rostro; non erat apta legi.
Immemor imperii sedisse sub arbore fertur,
  Dum fierent tarda dulcia poma mora.
Jamque satur nigris longum rapit unguibus hydrum,
  Ad dominumque redit, fictaque verba refert:
Hic mihi causa morae, vivarum obsessor aquarum:
  Hic tenuit fontes officiumque meum.
Addis, ait, culpae mendacia? Phoebus, et audes
  Fatidicum verbis fallere velle deum?

At tibi, dum lactens haerebit in arbore ficus,
  De nullo gelidae fonte bibentur aquae.
Dixit, et antiqui monumenta perennia facti
  Anguis, Avis, Crater, sidera juncta micant.

XV. KAL. 15TH.

Tertia post Idus nudos Aurora Lupercos
  Aspicit et Fauni sacra bicornis eunt.
Dicite, Pierides, sacrorum quae sit origo,
  Attigerint Latias unde petita domos.
Pana deum pecoris veteres coluisse feruntur
  Arcades: Arcadiis plurimus ille jugis.
Testis erit Pholoë, testes Stymphalides undae,
  Quique citis Ladon in mare currit aquis,
Cinctaque pinetis nemoris juga Nonacrini,
  Altaque Tricrene, Parrhasiaeque nives.
Pan erat armenti, Pan illic numen equarum;
  Munus ob incolumes ille ferebat oves.
Transtulit Evander silvestria numina secum;
  —Hic ubi nunc urbs est, tum locus urbis erat—
Inde deum colimus, devectaque sacra Pelasgis:
  Flamen ad haec prisco more Dialis erit.
Cur igitur currant, et cur—sic currere mos est—
  Nuda ferant posita corpora veste, rogas?
Ipse deus velox discurrere gaudet in altis
  Montibus, et subitas concipit ille fugas.
Ipse deus nudus nudos jubet ire ministros:
  Nec satis ad cursus commoda vestis erat.
Ante Jovem genitum terras habuisse feruntur
  Arcades, et Luna gens prior illa fuit.
Vita feris similis, nullos agitata per usus;
  Artis adhuc expers et rude vulgus erat.
Pro domibus frondes norant, pro frugibus herbas;
  Nectar erat palmis hausta duabus aqua.
Nullus anhelabat sub adunco vomere taurus;
  Nulla sub imperio terra colentis erat;
Nullus adhuc erat usus equi, se quisque ferebat.
  Ibat ovis lana corpus amicta sua;
Sub Jove durabant, et corpora nuda gerebant,
  Docta graves imbres et tolerare Notos.

Nunc quoque detecti referunt monumenta vetusti
Moris, et antiquas testificantur opes.

Sed, cur praecipue fugiat velamina Faunus,
Traditur antiqui fabula plena joci.
Forte comes dominae juvenis Tirynthius ibat:
Vidit ab excelso Faunus utrumque jugo.
Vidit, et incaluit, Montanaque numina, dixit,
Nil mihi vobiscum est; haec meus ardor erit.
Ibat odoratis humeros perfusa capillis
Maeonis, aurato conspicienda sinu.
Aurea pellebant rapidos umbracula soles,
Quae tamen Herculeae sustinuere manus.
Jam Bacchi nemus et Tmoli vineta tenebant,
Hesperus et fusco roscidus ibat equo.
Antra subit tophis laqueataque pumice vivo;
Garrulus in primo limine rivus erat.
Dumque parant epulas potandaque vina ministri,
Cultibus Alciden instruit illa suis.
Dat tenues tunicas Gaetulo murice tinctas;
Dat teretem zonam, qua modo cincta fuit.
Ventre minor zona est; tunicarum vincla relaxat,
Ut posset vastas exseruisse manus.
Fregerat armillas non illa ad brachia factas;
Scindebant magni vincula parva pedes.
Ipsa capit clavamque gravem spoliumque leonis,
Conditaque in pharetra tela minora sua.
Sic epulis functi, sic dant sua corpora somno,
Et positis juxta secubuere toris.
Causa, repertori vitis pia sacra parabant,
Quae facerent pure cum foret orta dies.
Noctis erat medium—quid non amor improbus audet?—
Roscida per tenebras Faunus ad antra venit.
Utque videt comites somno vinoque solutos,
Spem capit in dominis esse soporis idem.
Intrat, et huc illuc temerarius errat adulter,
Et praefert cautas subsequiturque manus.
Venerat ad strati captata cubilia lecti,
Et felix prima forte futurus erat.
Ut tetigit fulvi setis hirsuta leonis
Vellera, pertimuit, sustinuitque manum,

Attonitusque metu rediit: ut saepe viator
Turbatum viso rettulit angue pedem.
Inde tori, qui junctus erat, velamina tangit
Mollia, mendaci decipiturque nota.
Caetera tentantem cubito Tirynthius heros
Reppulit: e summo decidit ille toro.
Fit sonus; inclamant comites, et lumina poscit
Maeonis: illatis ignibus acta patent.
Ille gemit lecto graviter dejectus ab alto,
Membraque de dura vix sua tollit humo.
Ridet et Alcides, et qui videre jacentem;
Ridet amatorem Lyda puella suum.
Veste deus lusus fallentes lumina vestes
Non amat, et nudos ad sua sacra vocat.

Adde peregrinis causas, mea Musa, Latinas,
Inque suo noster pulvere currat equus.
Cornipedi Fauno caesa de more capella,
Venit ad exiguas turba vocata dapes;
Dumque sacerdotes veribus transuta salignis
Exta parant, medias sole tenente vias,
Romulus et frater pastoralisque juventus
Solibus et campo corpora nuda dabant;
Vectibus et jaculis et missi pondere saxi
Brachia per lusus experienda dabant.
Pastor ab excelso, Per devia rura juvencos,
Romule, praedones, et Reme, dixit, agunt.
Longum erat armari; diversis exit uterque
Partibus; accursu praeda recepta Remi.
Ut rediit veribus stridentia detrahit exta
Atque ait: Haec certe non nisi victor edet.
Dicta facit, Fabiique simul. Venit irritus illuc
Romulus, et mensas ossaque nuda videt.
Risit, et indoluit Fabios potuisse Remumque
Vincere, Quintilios non potuisse suos.
Fama manet facti; posito velamine currunt,
Et memorem famam, quod bene cessit, habet.

Forsitan et quaeras, cur sit locus ille Lupercal,
Quaeve diem tali nomine causa notet,

Silvia Vestalis caelestia semina partu
  Ediderat, patruo regna tenente suo.
Is jubet auferri pueros et in amne necari.
  Quid facis? ex istis Romulus alter erit.
Jussa recusantes peragunt lacrimosa ministri;
  Flent tamen, et geminos in loca jussa ferunt.
Albula, quem Tiberin mersus Tiberinus in unda
  Reddidit, hibernis forte tumebat aquis.
Hic, ubi nunc Fora sunt, lintres errare videres,
  Quaque jacent valles, Maxime Circe, tuae.
Huc ubi venerunt,—neque enim procedere possunt
  Longius—ex illis unus et alter, ait:
At quam sunt similes! at quam formosus uterque!
  Plus tamen ex illis iste vigoris habet.
Si genus arguitur vultu, nisi fallit imago,
  Nescio quem e vobis suspicor esse deum.
At si quis vestrae deus esset originis auctor,
  In tam praecipiti tempore ferret opem.
Ferret opem certe, si non ope mater egeret,
  Quae facta est uno mater et orba die.
Nata simul, moritura simul, simul ite sub undas
  Corpora. Desierat deposuitque sinu;
Vagierunt ambo pariter; sentire putares.
  Hi redeunt udis in sua tecta genis;
Sustinet impositos summa cavus alveus unda.
  Heu quantum fati parva tabella tulit!
Alveus in limo silvis appulsus opacis,
  Paullatim fluvio deficiente, sedet.
Arbor erat; remanent vestigia, quaeque vocatur
  Romula non ficus, Romula ficus erat.
Venit ad expositos—mirum—lupa feta gemellos.
  Quis credat pueris non nocuisse feram?
Non nocuisse parum est, prodest quoque; quos lupa nutrit,
  Perdere cognatae sustinuere manus.
Constitit, et cauda teneris blanditur alumnis,
  Et fingit lingua corpora bina sua.
Marte satos scires, timor abfuit; ubera ducunt,
  Nec sibi promissi lactis aluntur ope.
Illa loco nomen fecit; locus ipse Lupercis.
  Magna dati nutrix praemia lactis habet.

Quid vetat Arcadio dictos a monte Lupercos?
  Faunus in Arcadia templa Lycaeus habet.

Nupta, quid exspectas? non tu pollentibus herbis,
  Nec prece, nec magico carmine mater eris.
Excipe fecundae patienter verbera dextrae;
  Jam socer optatum nomen habebit avi.
Nam fuit illa dies, dura cum sorte maritae
  Reddebant uteri pignora rara sui.
Quid mihi, clamabat, prodest rapuisse Sabinas!
  Romulus—hoc illo sceptra tenente fuit—
Si mea non vires sed bellum injuria fecit,
  Utilius fuerat non habuisse nurus.
Monte sub Esquilio, multis incaeduus annis
  Junonis magnae nomine lucus erat.
Huc ubi venerunt, pariter nuptaeque virique
  Suppliciter posito procubuere genu.
Cum subito motae tremuere cacumina silvae,
  Et dea per lucos mira locuta suos,
Italidas matres, inquit, sacer hircus inito!
  Obstupuit dubio territa turba sono.
Augur erat; nomen longis intercidit annis;
  Nuper ab Etrusca venerat exul humo.
Ille caprum mactat; jussae sua terga puellae
  Pellibus exsectis percutienda dabant.
Luna resumebat decimo nova cornua motu,
  Virque pater subito, nuptaque mater erat.
Gratia Lucinæ: dedit haec tibi nomina lucus,
  Aut quia principium tu, dea, lucis habes.
Parce, precor, gravidis, facilis Lucina, puellis,
  Maturumque utero molliter effer onus.

Orta dies fuerit; tu desine credere ventis,
  Perdidit illius temporis aura fidem.
Flamina non constant, et sex reserata diebus
  Carceris Aeolii janua laxa patet.
Jam levis obliqua subsedit Aquarius urna;
  Proximus aetherios excipe, Piscis, equos.
Te memorant fratremque tuum—nam juncta micatis
  Signa—duos tergo sustinuisse deos.

Terribilem quondam fugiens Typhona Dione,
Tunc cum pro caelo Juppiter arma tulit,
Venit ad Euphraten comitata Cupidine parvo,
Inque Palaestinae margine sedit aquae.
Populus et cannae riparum summa tenebant,
Spemque dabant salices, hos quoque posse tegi.
Dum latet, insonuit vento nemus. Illa timore
Pallet, et hostiles credit adesse manus;
Utque sinu tenuit natum, Succurrite Nymphae,
Et dis auxilium ferte duobus, ait.
Nec mora, prosiluit: pisces subiere gemelli;
Pro quo nunc cerni sidera munus habent.
Inde nefas ducunt genus hoc imponere mensis,
Nec violant timidi piscibus ora Syri.

XIII. KAL. 17TH.

Proxima lux vacua est: at tertia dicta Quirino.
Qui tenet hoc nomen, Romulus ante fuit;
Sive quod hasta *curis* priscis est dicta Sabinis;—
Bellicus a telo venit in astra deus—
Sive suo regi nomen posuere Quirites;
Seu quia Romanis junxerat ille Cures.
Nam pater armipotens, postquam nova moenia vidit,
Multaque Romulea bella peracta manu,
Juppiter, inquit, habet Romana potentia vires;
Sanguinis officio non eget illa mei.
Redde patri natum; quamvis intercidit alter,
Pro se, proque Remo, qui mihi restat, erit.
Unus erit quem tu tolles in caerula caeli,
Tu mihi dixisti; sint rata dicta Jovis.
Juppiter annuerat; nutu tremefactus uterque
Est polus, et caeli pondera movet Atlas.
Est locus; antiqui Capreae dixere paludem.
Forte tuis illic, Romule, jura dabas.
Sol fugit, et removent subeuntia nubila caelum,
Et gravis effusis decidit imber aquis,
Hinc tonat, hinc missis abrumpitur ignibus aether.
Fit fuga; rex patris astra petebat equis.
Luctus erat, falsaeque Patres in crimine caedis:
Haesissetque animis forsitan illa fides;

Sed Proculus Longa veniebat Julius Alba,
Lunaque surgebat, nec facis usus erat;
Cum subito motu sepes tremuere sinistrae.
Rettulit ille gradus, horrueruntque comae.
Pulcher, et humano major, trabeaque decorus
Romulus in media visus adesse via,
Et dixisse simul: Prohibe lugere Quirites;
Nec violent lacrimis numina nostra suis.
Thura ferant, placentque novum pia turba Quirinum,
Et patrias artes militiamque colant.
Jussit, et in tenues oculis evanuit auras.
Convocat hic populos, jussaque verba refert
Templa deo fiunt; collis quoque dictus ab illo est,
Et referunt certi sacra paterna dies.

Lux quoque cur eadem Stultorum festa vocetur,
Accipe; parva quidem causa, sed apta subest.
Non habuit doctos tellus antiqua colonos;
Lassabant agiles aspera bella viros.
Plus erat in gladio, quam curvo laudis aratro;
Neglectus domino pauca ferebat ager.
Farra tamen veteres jaciebant, farra metebant,
Primitias Cereri farra resecta dabant.
Usibus admoniti flammis torrenda dederunt,
Multaque peccato damna tulere suo.
Nam modo verrebant nigras pro farre favillas;
Nunc ipsas ignes corripuere casas.
Facta dea est Fornax: laeti Fornace coloni
Orant, ut fruges temperet illa suas.
Curio legitimis nunc Fornacalia verbis
Maximus indicit, nec stata sacra facit;
Inque Foro, multa circum pendente tabella,
Signatur certa Curia quaeque nota;
Stultaque pars populi quae sit sua Curia nescit;
Sed facit extrema sacra relata die.

XII—IX. KAL. 18TH—21ST.

Est honor et tumulis: animas placate paternas,
Parvaque in exstructas munera ferte pyras.
Parva petunt Manes: pietas pro divite grata est
Munere; non avidos Styx habet ima deos.

Tegula porrectis satis est velata coronis,
Et sparsae fruges, parvaque mica salis,
Inque mero mollita Ceres, violaeque solutae.
Haec habeat media testa relicta via.
Nec majora veto: sed et his placabilis umbra est.
Adde preces positis et sua verba focis.
Hunc morem Aeneas, pietatis idoneus auctor,
Attulit in terras, juste Latine, tuas.
Ille patris Genio sollemnia dona ferebat;
Hinc populi ritus edidicere pios.
At quondam, dum longa gerunt pugnacibus armis
Bella, Parentales deseruere dies.
Non impune fuit; nam dicitur omine ab isto
Roma suburbanis incaluisse rogis.
Vix equidem credo: bustis exisse feruntur,
Et tacitae questi tempore noctis avi;
Perque vias urbis, latosque ululasse per agros
Deformes animas, vulgus inane, ferunt.
Post ea praeteriti tumulis redduntur honores,
Prodigiisque venit funeribusque modus.
Dum tamen haec fient, viduae cessate puellae;
Exspectet puros pinea taeda dies.
Nec tibi, quae cupidae matura videbere matri,
Comat virgineas hasta recurva comas.
Conde tuas, Hymenaee, faces, et ab ignibus atris
Aufer: habent alias maesta sepulcra faces.
Di quoque templorum foribus celentur opertis,
Thure vacent arae, stentque sine igne foci.
Nunc animae tenues et corpora functa sepulcris
Errant; nunc posito pascitur umbra cibo.
Nec tamen haec ultra, quam tot de mense supersint
Luciferi, quot habent carmina nostra pedes.
Hanc, quia justa ferunt, dixere *Feralia* lucem.
Ultima placandis Manibus illa dies.

Ecce anus in mediis residens annosa puellis
Sacra facit Tacitae—vix tamen ipsa tacet—
Et digitis tria thura tribus sub limine ponit,
Qua brevis occultum mus sibi fecit iter.

Tum cantata ligat cum fusco licia plumbo;
Et septem nigras versat in ore fabas;
Quodque pice astrinxit, quod acu trajecit aëna,
Obsutum maenae torret in igne caput.
Vina quoque instillat; vini quodcumque relictum est,
Aut ipsa, aut comites, plus tamen ipsa, bibit.
Hostiles linguas inimicaque vinximus ora,
Dicit discedens, ebriaque exit anus.

Protinus a nobis, quae sit dea Muta, requires.
Disce, per antiquos quae mihi nota senes.
Juppiter immodico Juturnae captus amore
Multa tulit, tanto non patienda deo.
Illa modo in silvis inter coryleta jacebat;
Nunc in cognatas desiliebat aquas.
Convocat hic Nymphas, Latium quaecumque tenebant,
Et jacit in medio talia verba choro:
Invidet ipsa sibi vitatque, quod expedit illi,
Vestra soror summo jungere membra deo.
Consulite ambobus; nam quae mea magna voluptas,
Utilitas vestrae magna sororis erit.
Vos illi in prima fugienti obsistite ripa,
Ne sua fluminea corpora mergat aqua.
Dixerat: annuerunt udae omnes Tiberinides,
Quaeque colunt thalamos, Ilia diva, tuos.
Forte fuit Naïs, Lara nomine; prima sed illi
Dicta bis antiquum syllaba nomen erat,
Ex vitio positum. Saepe illi dixerat Almon,
Nata, tene linguam: nec tamen illa tenet.
Quae, simul ac tetigit Juturnae stagna sororis,
Effuge, ait, ripas: dicta refertque Jovis.
Illa etiam Junonem adiit, miserataque nuptas,
Naïda Juturnam vir tuus, inquit, amat.
Juppiter intumuit; quaeque est non usa modeste,
Eripuit linguam, Mercuriumque vocat,
Duc hanc ad Manes: locus ille silentibus aptus.
Nympha, sed infernae Nympha paludis, erit
Jussa Jovis fiunt; accepit lucus euntes;
Dicitur illa duci tum placuisse deo.

Vim parat hic; vultu pro verbis illa precatur,
Et frustra muto nititur ore loqui.
Fitque gravis, geminosque parit, qui compita servant,
Et vigilant nostra semper in urbe, Lares.

VIII. KAL. 22ND.

Proxima cognati dixere Caristia cari,
Et venit ad socios turba propinqua deos.
Scilicet a tumulis et qui periere propinquis
Protinus ad vivos ora referre juvat,
Postque tot amissos, quidquid de sanguine restat,
Aspicere, et generis dinumerare gradus.
Innocui veniant: procul hinc, procul impius esto
Frater, et in partus mater acerba suos,
Cui pater est vivax, qui matris digerit annos,
Quae premit invisam socrus iniqua nurum.
Tantalidae fratres absint, et Iasonis uxor,
Et quae ruricolis semina tosta dedit,
Et soror, et Procne, Tereusque duabus iniquus,
Et quicumque suas per scelus auget opes.
Dis generis date thura bonis; Concordia fertur
Illa praecipue mitis adesse die;
Et libate dapes, ut, grati pignus honoris,
Nutriat incinctos missa patella Lares.
Jamque ubi suadebit placidos nox humida somnos,
Parca precaturi sumite vina manu,
Et, Bene vos, bene te patriae Pater, optime Caesar!
Dicite suffuso ter bona verba mero.

VII. KAL. 23RD.

Nox ubi transierit, solito celebretur honore
Separat indicio qui deus arva suo.
Termine, sive lapis, sive es defossus in agro
Stipes ab antiquis, tu quoque numen habes.
Te duo diversa domini pro parte coronant,
Binaque serta tibi, binaque liba ferunt.
Ara fit: huc ignem curto fert rustica testu
Sumptum de tepidis ipsa colona focis.
Ligna senex minuit, concisaque construit alte,
Et solida ramos figere pugnat humo;
Tum sicco primas irritat cortice flammas,
Stat puer, et manibus lata canistra tenet.

Inde, ubi ter fruges medios immisit in ignes,
Porrigit incisos filia parva favos.
Vina tenent alii; libantur singula flammis.
Spectant et linguis candida turba favent.
Spargitur et caeso communis Terminus agno;
Nec queritur, lactens cum sibi porca datur.
Conveniunt celebrantque dapes vicinia supplex,
Et cantant laudes, Termine sancte, tuas.
Tu populos, urbesque, et regna ingentia finis:
Omnis erit sine te litigiosus ager.
Nulla tibi ambitio est; nullo corrumperis auro;
Legitima servas credita rura fide.
Si tu signasses olim Thyreatida terram,
Corpora non leto missa trecenta forent,
Nec foret Othryades congestis lectus in armis.
O quantum patriae sanguinis ille dedit!
Quid nova cum fierent Capitolia? nempe deorum
Cuncta Jovi cessit turba, locumque dedit.
Terminus—ut veteres memorant—inventus in aede
Restitit, et magno cum Jove templa tenet.
Nunc quoque, se supra ne quid nisi sidera cernat,
Exiguum templi tecta foramen habent.
Termine, post illud levitas tibi libera non est,
Qua positus fueris in statione, mane.
Nec tu vicino quidquam concede roganti,
Ne videare hominem praeposuisse Jovi;
Et seu vomeribus, seu tu pulsabere rastris,
Clamato, Suus est hic ager, ille tuus.—
Est via, quae populum Laurentes ducit in agros,
Quondam Dardanio regna petita duci.
Illac lanigeri pecoris tibi, Termine, fibris
Sacra videt fieri sextus ab urbe lapis.
Gentibus est aliis tellus data limite certo;
Romanae spatium est urbis et orbis idem.

VI. KAL. 24TH.

Nunc mihi dicenda est Regis fuga. Traxit ab illa
Sextus ab extremo nomina mense dies.
Ultima Tarquinius Romanae gentis habebat
Regna, vir injustus, fortis ad arma tamen.

Ceperat hic alias, alias everterat urbes,
Et Gabios turpi fecerat arte suos.
Namque trium minimus, proles manifesta Superbi,
In medios hostes nocte silente venit.
Nudarant gladios: Occidite, dixit, inermem!
Hoc cupiant fratres, Tarquiniusque pater,
Qui mea crudeli laceravit verbere terga!
—Dicere ut hoc posset, verbera passus erat—
Luna fuit: spectant juvenem, gladiosque recondunt,
Tergaque, deducta veste, notata vident.
Flent quoque, et, ut secum tueatur bella, precantur.
Callidus ignaris annuit ille viris.
Jamque potens misso genitorem appellat amico,
Perdendi Gabios quod sibi monstret iter.
Hortus odoratis suberat cultissimus herbis,
Sectus humum rivo lene sonantis aquae.
Illic Tarquinius mandata latentia nati
Accipit, et virga lilia summa metit.
Nuntius ut rediit, decussaque lilia dixit,
Filius, Agnosco jussa parentis, ait.
Nec mora: principibus caesis ex urbe Gabina,
Traduntur ducibus moenia nuda suis.
Ecce—nefas visu—mediis altaribus anguis
Exit, et exstinctis ignibus exta rapit.
Consulitur Phoebus. Sors est ita reddita: Matri
Qui dederit princeps oscula, victor erit.
Oscula quisque suae matri properata tulerunt
Non intellecto credula turba deo.
Brutus erat stulti sapiens imitator, ut esset
Tutus ab insidiis, dire Superbe, tuis.
Ille jacens pronus matri dedit oscula Terrae,
Creditus offenso procubuisse pede.
Cingitur interea Romanis Ardea signis,
Et patitur lentas obsidione moras.
Dum vacat, et metuunt hostes committere pugnam,
Luditur in castris; otia miles agit.
Tarquinius juvenis socios dapibusque meroque
Accipit, ex illis rege creatus ait:
Dum nos sollicitos pigro tenet Ardea bello,
Nec sinit ad patrios arma referre deos;

Ecquid in officio torus est socialis? et ecquid
Conjugibus nostris mutua cura sumus?
Quisque suam laudat; studiis certamina crescunt,
Et fervent multo linguaque corque mero.
Surgit cui dederat clarum Collatia nomen;
Non opus est verbis, credite rebus, ait.
Nox superest: tollamur equis, urbemque petamus.
Dicta placent; frenis impediuntur equi;
Pertulerant dominos; regalia protinus illi
Tecta petunt; custos in fore nullus erat.
Ecce nurum regis fusis per colla coronis
Inveniunt posito pervigilare mero.
Inde cito passu petitur Lucretia. Nebat;
Ante torum calathi lanaque mollis erant.
Lumen ad exiguum famulae data pensa trahebant,
Inter quas tenui sic ait ipsa sono:
Mittenda est domino—nunc, nunc properate, puellae—
Quamprimum nostra facta lacerna manu.
Quid tamen auditis?—nam plura audire potestis—
Quantum de bello dicitur esse super?
Postmodo victa cades, melioribus, Ardea, restas,
Improba, quae nostros cogis abesse viros.
Sint tantum reduces. Sed enim temerarius ille
Est meus, et stricto qualibet ense ruit.
Mens abit et morior, quotiens pugnantis imago.
Me subit, et gelidum pectora frigus habet.
Desinit in lacrimas, incoeptaque fila remittit,
In gremio vultum deposuitque suum.
Hoc ipsum decuit: lacrimae decuere pudicam,
Et facies animo dignaque parque fuit.
Pone metum, venio, conjunx ait. Illa revixit,
Deque viri collo dulce pependit onus.
Interea juvenis furiatos regius ignes
Concipit, et caeco raptus amore furit.
Forma placet, niveusque color, flavique capilli,
Quique aderat nulla factus ab arte decor.
Verba placent, et vox, et quod corrumpere non est;
Quoque minor spes est, hoc magis ille cupit.
Jam dederat cantus lucis praenuntius ales,
Cum referunt juvenes in sua castra pedem.

Carpitur attonitos absentis imagine sensus
Ille: recordanti plura magisque placent.
Sic sedit, sic culta fuit, sic stamina nevit,
Neglectae collo sic jacuere comae,
Hos habuit voltus, haec illi verba fuerunt,
Hic decor, haec facies, hic color oris erat.
Ut solet a magno fluctus languescere flatu,
Sed tamen a vento, qui fuit, unda tumet:
Sic, quamvis aberat placitae praesentia formae,
Quem dederat praesens forma, manebat amor.
Ardet, et injusti stimulis agitatur amoris;
Comparet indigno vimque dolumque toro.
Exitus in dubio est. Audebimus ultima, dixit;
Viderit, audentes forsve deusve juvet;
Cepimus audendo Gabios quoque. Talia fatus
Ense latus cinxit, tergaque pressit equi.
Accipit aerata juvenem Collatia porta,
Condere jam voltus sole parante suos.
Hostis, ut hospes, init penetralia Collatini:
Comiter excipitur; sanguine junctus erat.
Quantum animis erroris inest! parat inscia rerum
Infelix epulas hostibus illa suis.
Functus erat dapibus: poscunt sua tempora somnum.
Nox erat, et tota lumina nulla domo.
Surgit, et auratum vagina deripit ensem,
Et venit in thalamos, nupta pudica, tuos.
Utque torum pressit, Ferrum, Lucretia, mecum est,
Natus, ait, regis, Tarquiniusque loquor.
Illa nihil: neque enim vocem viresque loquendi,
Aut aliquid toto pectore mentis habet.
Sed tremit, ut quondam stabulis deprensa relictis
Parva sub infesto cum jacet agna lupo.
Quid faciat? pugnet? vincetur femina pugnans.
Clamet? at in dextra, qui vetet, ensis adest.
Effugiat? positis urgentur pectora palmis;
Tunc primum externa pectora tacta manu.
Instat amans hostis precibus, pretioque, minisque:
Nec prece, nec pretio, nec movet ille minis.
Nil agis; eripiam, dixit, per crimina vitam;
Falsus adulterii testis adulter ero.

Interimam famulum, cum quo deprensa fereris.
Succubuit famae victa puella metu.
Quid, victor, gaudes? haec te victoria perdet.
Heu quanto regnis nox stetit una tuis!
Jamque erat orta dies: passis sedet illa capillis,
Ut solet ad nati mater itura rogum;
Grandaevumque patrem fido cum conjuge castris
Evocat: et posita venit uterque mora.
Utque vident habitum, quae luctus causa, requirunt,
Cui paret exequias, quove sit icta malo.
Illa diu reticet, pudibundaque celat amictu
Ora; fluunt lacrimae more perennis aquae.
Hinc pater, hinc conjunx lacrimas solantur, et orant,
Indicet; et caeco flentque paventque metu.
Ter conata loqui, ter destitit, ausaque quarto
Non oculos adeo sustulit illa suos.
Hoc quoque Tarquinio debebimus? eloquar, inquit,
Eloquar infelix dedecus ipsa meum?
Quaeque potest narrat. Restabant ultima; flevit,
Et matronales erubuere genae.
Dant veniam facto genitor conjunxque coactae.
Quam dixit, veniam vos datis, ipsa nego.
Nec mora; celato figit sua pectora ferro,
Et cadit in patrios sanguinolenta pedes.
Tunc quoque jam moriens, ne non procumbat honeste,
Respicit, haec etiam cura cadentis erat.
Ecce super corpus communia damna gementes,
Obliti decoris, virque paterque jacent.
Brutus adest, tandemque animo sua nomina fallit,
Fixaque semanimi corpore tela rapit;
Stillantemque tenens generoso sanguine cultrum,
Edidit impavidos ore minante sonos:
Per tibi ego hunc juro fortem castumque cruorem,
Perque tuos Manes, qui mihi numen erunt,
Tarquinium profuga poenas cum stirpe daturum.
Jam satis est virtus dissimulata diu.
Illa jacens ad verba oculos sine lumine movit,
Visaque concussa dicta probare coma.
Fertur in exequias animi matrona virilis,
Et secum lacrimas invidiamque trahit.

Vulnus inane patet. Brutus clamore Quirites
Concitat, et regis facta nefanda refert.
Tarquinius cum prole fugit; capit annua Consul
Jura: dies regnis illa suprema fuit.

Fallimur? an veris praenuntia venit hirundo,
Et metuit, ne qua versa recurrat hiems?
Saepe tamen, Procne, nimium properasse quereris,
Virque tuo Tereus frigore laetus erit.

III. KAL. 27TH.

Jamque duae restant noctes de mense secundo,
Marsque citos junctis curribus urget equos.
Ex vero positum permansit Equiria nomen,
Quae deus in campo prospicit ipse suo.
Jure venis, Gradive; locum tua tempora poscunt,
Signatusque tuo nomine mensis adest.
Venimus in portum libro cum mense peracto.
Naviget hinc alia jam mihi linter aqua.

LIBER III.

Bellice, depositis clipeo paullisper et hasta,
Mars, ades, et nitidas casside solve comas.
Forsitan ipse roges, quid sit cum Marte poëtae.
A te, qui canitur, nomina mensis habet.
Ipse vides peragi manibus fera bella Minervae:
Num minus ingenuis artibus illa vacat?
Palladis exemplo ponendae tempora sume
Cuspidis; invenies et quod inermis agas.
Tum quoque inermis eras, cum te Romana sacerdos
Cepit, ut huic urbi semina digna dares.
Silvia Vestalis—quid enim vetat inde moveri?—
Sacra lavaturas mane petebat aquas.
Ventum erat ad molli declivem tramite ripam;
Ponitur e summa fictilis urna coma.
Fessa resedit humo, ventosque accepit aperto
Pectore, turbatas restituitque comas.

Dum sedet, umbrosae salices volucresque canorae
Fecerunt somnos, et leve murmur aquae.
Blanda quies victis furtim subrepit ocellis,
Et cadit a mento languida facta manus.
Mars videt hanc, visamque cupit, potiturque cupita,
Et sua divina furta fefellit ope.
Somnus abit; jacet illa gravis; nam scilicet intra
Viscera, Romanae conditor urbis, eras.
Languida consurgit, nec scit, cur languida surgat,
Et peragit tales arbore nixa sonos:
Utile sit faustumque, precor, quod imagine somni
Vidimus! An somno clarius illud erat?
Ignibus Iliacis aderam, cum lapsa capillis
Decidit ante sacros lanea vitta focos.
Inde duae pariter—visu mirabile—palmae
Surgunt. Ex illis altera major erat,
Et gravibus ramis totum protexerat orbem,
Contigeratque sua sidera summa coma.
Ecce meus ferrum patruus molitur in illas!
Terreor admonitu, corque timore micat.
Martia picus avis gemino pro stipite pugnant
Et lupa. Tuta per hos utraque palma fuit.
Dixerat: et plenam non firmis viribus urnam
Sustulit.—Implerat, dum sua visa refert.—
Interea crescente Remo, crescente Quirino,
Caelesti tumidus pondere venter erat.
Quo minus emeritis exiret cursibus annus,
Restabant nitido jam duo signa deo:
Silvia fit mater. Vestae simulacra feruntur
Virgineas oculis opposuisse manus.
Ara deae certe tremuit, pariente ministra,
Et subiit cineres territa flamma suos.
Haec ubi cognovit contemptor Amulius aequi,
—Nam raptas fratri victor habebat opes—
Amne jubet mergi geminos. Scelus unda refugit:
In sicca pueri destituuntur humo.
Lacte quis infantes nescit crevisse ferino,
Et picum expositis saepe tulisse cibos?
Non ego te, tantae nutrix Larentia gentis,
Nec taceam vestras, Faustule pauper, opes.

Vester honos veniet, cum Larentalia dicam:
Acceptus Geniis illa December habet.
Martia ter senos proles adoleverat annos,
Et suberat flavae jam nova barba comae:
Omnibus agricolis armentorumque magistris
Iliadae fratres jura petita dabant.
Saepe domum veniunt praedonum sanguine laeti,
Et redigunt actos in sua jura boves.
Ut genus audierunt, animos pater editus auget,
Et pudet in paucis nomen habere casis:
Romuleoque cadit trajectus Amulius ense,
Regnaque longaevo restituuntur avo.
Moenia conduntur, quae, quamvis parva fuerunt,
Non tamen expediit transiluisse Remo.
Jam, modo qua fuerant silvae pecorumque recessus,
Urbs erat, aeternae cum pater urbis ait:
Arbiter armorum, de cujus sanguine natus
Credor, et ut credar, pignora multa dabo,
A te principium Romano ducimus anno:
Primus de patrio nomine mensis erit.
Vox rata fit, patrioque vocat de nomine mensem.
Dicitur haec pietas grata fuisse deo.
Et tamen ante omnes Martem coluere priores;
Hoc dederat studiis bellica turba suis.
Pallada Cecropidae, Minoïa Creta Dianam,
Vulcanum tellus Hypsipylea colit,
Junonem Sparte Pelopeïadesque Mycenae,
Pinigerum Fauni Maenalis ora caput.
Mars Latio venerandus erat, quia praesidet armis:
Arma ferae genti remque decusque dabant.
Quod si forte vacas, peregrinos inspice fastos:
Mensis in his etiam nomine Martis erit.
Tertius Albanis, quintus fuit ille Faliscis,
Sextus apud populos, Hernica terra, tuos.
Inter Aricinos Albanaque tempora constant
Factaque Telegoni moenia celsa manu.
Quintum Laurentes, bis quintum Æquicolus asper,
A tribus hunc primum turba Curensis habet.
Et tibi cum proavis, miles Peligne, Sabinis
Convenit: hic genti quartus utrique deus.

Romulus, hos omnes ut vinceret ordine saltem,
Sanguinis auctori tempora prima dedit.
Nec totidem veteres, quot nunc, habuere kalendas;
Ille minor geminis mensibus annus erat.
Nondum tradiderat victas victoribus artes
Graecia, facundum sed male forte genus.
Qui bene pugnabat, Romanam noverat artem;
Mittere qui poterat pila, disertus erat.
Quis tunc aut Hyadas, aut Pleiadas Atlanteas
Senserat, aut geminos esse sub axe polos?
Esse duas Arctos, quarum Cynosura petatur
Sidoniis, Helicen Graia carina notet?
Signaque, quae longo frater percenseat anno,
Ire per haec uno mense sororis equos?
Libera currebant et inobservata per annum
Sidera; constabat sed tamen esse deos.
Non illi caelo labentia signa tenebant,
Sed sua, quae magnum perdere crimen erat.
Illa quidem foeno; sed erat reverentia foeno,
Quantam nunc aquilas cernis habere tuas.
Pertica suspensos portabat longa maniplos:
Unde maniplaris nomina miles habet.
Ergo animi indociles et adhuc ratione carentes
Mensibus egerunt lustra minora decem.
Annus erat, decimum cum luna receperat orbem:
Hic numerus magno tunc in honore fuit.
Seu quia tot digiti, per quos numerare solemus;
Seu quia bis quino femina mense parit;
Seu quod adusque decem numero crescente venitur;
Principium spatiis sumitur inde novis.
Inde Patres centum denos secrevit in orbes
Romulos, Hastatos instituitque decem,
Et totidem Princeps, totidem Pilanus habebat
Corpora, legitimo quique merebat equo.
Quin etiam partes totidem Titiensibus idem,
Quosque vocant Ramnes, Luceribusque dedit.
Assuetos igitur numeros servavit in anno.
Hoc luget spatio femina maesta virum.
Neu dubites, primae fuerint quin ante kalendae
Martis, ad haec animum signa referre potes.

Laurea Flaminibus, quae toto perstitit anno,
Tollitur, et frondes sunt in honore novae ;
Janua tunc Regis posita viret arbore Phoebi ;
Ante tuas fit idem, Curia Prisca, fores ;
Vesta quoque ut folio niteat velata recenti,
Cedit ab Iliacis laurea cana focis.
Adde, quod arcana fieri novus ignis in aede
Dicitur, et vires flamma refecta capit.
Nec mihi parva fides, annos hinc isse priores,
Anna quod hoc coepta est mense Perenna coli.
Hinc etiam veteres initi memorantur honores
Ad spatium belli, perfide Poene, tui.
Denique quintus ab hoc fuerat Quintilis, et inde
Incipit a numero nomina quisquis habet.
Primus oliviferis Romam deductus ab arvis
Pompilius menses sensit abesse duos:
Sive hoc a Samio doctus, qui posse renasci
Nos putat, Egeria sive monente sua.
Sed tamen errabant etiam tunc tempora, donec
Caesaris in multis haec quoque cura fuit.
Non haec ille deus, tantaeque propaginis auctor,
Credidit officiis esse minora suis ;
Promissumque sibi voluit praenoscere caelum,
Nec deus ignotas hospes inire domos.
Ille moras solis, quibus in sua signa rediret,
Traditur exactis disposuisse notis.
Is decies senos tercentum et quinque diebus
Junxit, et e pleno tempora quarta die.
Hic anni modus est. In lustrum accedere debet,
Quae consummatur partibus, una dies.

KAL. MART. 1ST.

Si licet occultos monitus audire deorum
Vatibus, ut certe fama licere putat,
Cum sis officiis, Gradive, virilibus aptus,
Dic mihi, matronae cur tua festa colant.
Sic ego. Sic posita dixit mihi casside Mavors ;
Sed tamen in dextra missilis hasta fuit:
Nunc primum studiis pacis deus utilis armis
Advocor, et gressus in nova castra fero.

Nec piget incoepti ; juvat hac quoque parte morari,
Hoc solam ne se posse Minerva putet.
Disce, Latinorum vates operose dierum,
Quod petis, et memori pectore dicta nota.
Parva fuit, si prima velis elementa referre,
Roma: sed in parva spes tamen hujus erat.
Moenia jam stabant, populis angusta futuris,
Credita sed turbae tunc nimis ampla suae.
Quae fuerit nostri, si quaeris, regia nati,
Aspice de canna straminibusque domum.
In stipula placidi carpebat munera somni,
Et tamen ex illo venit in astra toro.
Jamque loco majus nomen Romanus habebat,
Nec conjunx illi, nec socer ullus erat.
Spernebant generos inopes vicinia dives,
Et male credebar sanguinis auctor ego.
In stabulis habitasse, et oves pavisse, nocebat,
Jugeraque inculti pauca tenere soli.
Cum pare quaeque suo coëunt volucresque feraeque,
Atque aliquam, de qua procreet, anguis habet.
Extremis dantur connubia gentibus ; at, quae
Romano vellet nubere, nulla fuit.
Indolui, patriamque dedi tibi, Romule, mentem.
Tolle preces, dixi: quod petis, arma dabunt.
Festa para Conso. Consus tibi cetera dicet
Illo facta die, cum sua sacra canes.
Intumuere Cures, et quos dolor attigit idem,
Tum primum generis intulit arma socer.
Jamque fere raptae matrum quoque nomen habebant,
Tractaque erant longa bella propinqua mora,
Conveniunt nuptae dictam Junonis in aedem,
Quas inter mea sic est nurus orsa loqui:
O pariter raptae, quoniam hoc commune tenemus
Non ultra lente possumus esse piae.
Stant acies: sed utra di sint pro parte rogandi,
Eligite ; hinc conjunx, hinc pater arma tenet ;
Quaerendum est, viduae fieri malimus an orbae.
Consilium vobis forte piumque dabo.
Consilium dederat: parent, crinemque resolvunt,
Maestaque funerea corpora veste tegunt.

Jam steterant acies ferro mortique paratae ;
Jam lituus pugnae signa daturus erat ;
Cum raptae veniunt inter patresque virosque,
Inque sinu natos, pignora cara ferunt.
Ut medium campi scissis tetigere capillis,
In terram posito procubuere genu ;
Et, quasi sentirent, blando clamore nepotes
Tendebant ad avos brachia parva suos.
Qui poterat, clamabat avum tum denique visum ;
Et qui vix poterat, posse coactus erat.
Tela viris animique cadunt, gladiisque remotis
Dant soceri generis accipiuntque manus ;
Laudatasque tenent natas, scutoque nepotem
Fert avus : hic scuti dulcior usus erat.
Inde diem, quae prima, meas celebrare kalendas
Oebalides matres non leve munus habent.
Aut quia committi strictis mucronibus ausae
Finierant lacrimis Martia bella suis ?
Vel, quod erat de me feliciter Ilia mater,
Rite colunt matres sacra diemque meum ?
Quid ? quod hiems adoperta gelu tunc denique cedit,
Et pereunt lapsae sole tepente nives ;
Arboribus redeunt detonsae frigore frondes,
Uvidaque e tenero palmite gemma tumet ;
Quaeque diu latuit, nunc se qua tollat in auras
Fertilis occultas invenit herba vias.
Nunc fecundus ager ; pecoris nunc hora creandi ;
Nunc avis in ramo tecta laremque parat.
Tempora jure colunt Latiae fecunda parentes,
Quarum militiam votaque partus habet.
Adde, quod, excubias ubi rex Romanus agebat,
Qui nunc Esquilias nomina collis habet,
Illic a nuribus Junoni templa Latinis
Hac sunt, si memini, publica facta die.
Quid moror, et variis onero tua pectora causis ?
Eminet ante oculos, quod petis, ecce tuos.
Mater amat nuptas ; matrum me turba frequentant.
Haec nos praecipue tam pia causa decet.
Ferte deae flores ; gaudet florentibus herbis
Haec dea : de tenero cingite flore caput.

Dicite, Tu lucem nobis, Lucina, dedisti ;
Dicite, Tu voto parturientis ades.
Si qua tamen gravida est, resoluto crine precetur,
Ut solvat partus molliter illa suos.

Quis mihi nunc dicet, quare caelestia Martis
Arma ferant Salii, Mamuriumque canant ?
Nympha, mone, nemori stagnoque operata Dianae :
Nympha, Numae conjunx, ad tua facta veni.
Vallis Aricinae silva praecinctus opaca
Est lacus antiqua relligione sacer.
Hic latet Hippolytus furiis direptus equorum ;
Unde nemus nullis illud aditur equis.
Licia dependent longas velantia sepes,
Et posita est meritae multa tabella deae.
Saepe potens voti, frontem redimita coronis,
Femina lucentes portat ab urbe faces.
Regna tenent fortesque manu, pedibusque fugaces ;
Et perit exemplo postmodo quisque suo.
Defluit incerto lapidosus murmure rivus :
Saepe, sed exiguis haustibus, inde bibi.
Egeria est, quae praebet aquas, dea grata Camenis.
Illa Numae conjunx consiliumque fuit.
Principio nimium promptos ad bella Quirites
Molliri placuit jure deumque metu.
Inde datae leges, ne firmior omnia posset,
Coeptaque sunt pure tradita sacra coli.
Exuitur feritas, armisque potentius aequum est,
Et cum cive pudet conseruisse manus.
Atque aliquis, modo trux, visa jam vertitur ara,
Vinaque dat tepidis salsaque farra focis.
Ecce deum genitor rutilas per nubila flammas
Spargit, et effusis aethera siccat aquis.
Non alias missi cecidere frequentius ignes.
Rex pavet, et vulgi pectora terror habet.
Cui dea, Ne nimium terrere ! piabile fulmen
Est, ait, et saevi flectitur ira Jovis.
Sed poterunt ritum Picus Faunusque piandi
Prodere, Romani numen uterque soli.

Nec sine vi tradent; adhibe tu vincula captis.
Atque ita qua possint edidit arte capi.
Lucus Aventino suberat niger ilicis umbra,
Quo posses viso dicere, numen inest.
In medio gramen, muscoque adoperta virenti
Manabat saxo vena perennis aquae.
Inde fere soli Faunus Picusque bibebant.
Huc venit, et fonti rex Numa mactat ovem,
Plenaque odorati disponit pocula Bacchi,
Cumque suis antro conditus ipse latet.
Ad solitos veniunt silvestria numina fontes,
Et relevant multo pectora sicca mero.
Vina quies sequitur; gelido Numa prodit ab antro,
Vinclaque sopitas addit in arta manus.
Somnus ut abscessit, tentando vincula pugnant
Rumpere; pugnantes fortius illa tenent.
Tunc Numa Di nemorum, factis ignoscite nostris,
Si scelus ingenio scitis abesse meo;
Quoque modo possit fulmen, monstrate, piari.
Sic Numa. Sic quatiens cornua Faunus ait:
Magna petis, nec quae monitu tibi discere nostro
Fas sit. Habent fines numina nostra suos.
Di sumus agrestes, et qui dominemur in altis
Montibus. Arbitrium est in sua tecta Jovi.
Hunc tu non poteris per te deducere caelo;
At poteris nostra forsitan usus ope.
Dixerat haec Faunus: par est sententia Pici.
Deme tamen nobis vincula, Picus ait.
Juppiter huc veniet valida deductus ab arte.
Nubila promissi Styx mihi testis erit.
Emissi quid agant laqueis, quae carmina dicant,
Quaque trahant superis sedibus arte Jovem,
Scire nefas homini. Nobis concessa canentur,
Quaeque pio dici vatis ab ore licet.
Eliciunt caelo te, Juppiter; unde minores
Nunc quoque te celebrant, Eliciumque vocant.
Constat Aventinae tremuisse cacumina silvae,
Terraque subsedit pondere pressa Jovis.
Corda micant regis, totoque e corpore sanguis
Fugit, et hirsutae diriguere comae.

Ut rediit animus, Da certa piamina, dixit,
Fulminis, altorum rexque paterque deum;
Si tua contigimus manibus donaria puris,
Hoc quoque, quod petitur, si pia lingua rogat.
Annuit oranti: sed verum ambage remota
Abdidit, et dubio terruit ore virum.
Caede *caput* dixit. Cui rex, Parebimus, inquit:
Caedenda est hortis eruta *cepa* meis.
Addidit hic, *Hominis*. *Sumes*, ait ille, *capillos*.
Postulat hic *animam*. Cui Numa, *Piscis*, ait.
Risit, et, His, inquit, facito mea tela procures,
O vir colloquio non abigende deum!
Sed tibi, protulerit cum totum crastinus orbem
Cynthius, imperii pignora certa dabo.
Dixit, et ingenti tonitru super aethera motum
Fertur, adorantem destituitque Numam.
Ille redit laetus, memoratque Quiritibus acta.
Tarda venit dictis difficilisque fides.
At certe credemur, ait, si verba sequatur
Exitus. En, audi crastina, quisquis ades.
Protulerit terris cum totum Cynthius orbem,
Juppiter imperii pignora certa dabit.
Discedunt dubii, promissaque tarda videntur,
Dependetque fides a veniente die.
Mollis erat tellus rorataque mane pruina;
Ante sui populus limina regis adest.
Prodit et in solio medius consedit acerno;
Innumeri circa stantque silentque viri.
Ortus erat summo tantummodo margine Phoebus;
Sollicitae mentes speque metuque pavent.
Constitit, atque caput niveo velatus amictu
Jam bene dis notas sustulit ille manus.
Atque ita, Tempus adest promissi muneris, inquit,
Pollicitam dictis, Juppiter, adde fidem.
Dum loquitur, totum jam sol emoverat orbem,
Et gravis aetherio venit ab axe fragor.
Ter tonuit sine nube deus, tria fulgura misit.
Credite dicenti; mira, sed acta, loquor.
A media caelum regione dehiscere coepit;
Submisere oculos cum duce turba suo.

Ecce levi scutum versatum leniter aura
Decidit. A populo clamor ad astra venit.
Tollit humo munus caesa prius ille juvenca,
Quae dederat nulli colla premenda jugo;
Atque *ancile* vocat, quod ab omni parte recisum est,
Quaque notes oculis angulus omnis abest.
Tum, memor imperii sortem consistere in illo,
Consilium multae calliditatis init.
Plura jubet fieri simili caelata figura,
Error ut ante oculos insidiantes eat.
Mamurius, morum fabraene exactior artis
Difficile est ulli dicere, clausit opus.
Cui Numa munificus, Facti pete praemia, dixit:
Si mea nota fides, irrita nulla petes.
Jam dederat Saliis a saltu nomina dicta
Armaque, et ad certos verba canenda modos.
Tum sic Mamurius, Merces mihi gloria detur,
Nominaque extremo carmine nostra sonent.
Inde sacerdotes operi promissa vetusto
Praemia persolvunt, Mamuriumque vocant.

Nubere si qua voles, quamvis properabitis ambo,
Differ; habent parvae commoda magna morae.
Arma movent pugnam, pugna est aliena maritis.
Condita cum fuerint, aptius omen erit.
His etiam conjunx apicati cincta Dialis
Lucibus impexas debet habere comas.

V. NON. 3RD.

Tertia nox demersa suos ubi moverit ignes,
Conditus e geminis Piscibus alter erit.
Nam duo sunt: Austris hic est, Aquilonibus ille
Proximus; a vento nomen uterque tenet.

III. NON. 5TH.

Cum croceis rorare genis Tithonia conjunx
Coeperit, et quintae tempora lucis aget;
Sive est Arctophylax, sive est piger ille Bootes,
Mergetur, visus effugietque tuos.
At non effugiet Vindemitor. Hoc quoque causam
Unde trahat sidus, parva docere mora est.

Ampelon intonsum satyro nymphaque creatum
Fertur in Ismariis Bacchus amasse jugis.
Tradidit huic vitem pendentem frondibus ulmi,
Quae nunc de pueri nomine nomen habet.
Dum legit in ramo pictas temerarius uvas,
Decidit: amissum Liber in astra vehit.

PR. NON. 6TH.

Sextus ubi Oceano clivosum scandit Olympum
Phoebus, et alatis aethera carpit equis;
Quisquis ades, castaeque colis penetralia Vestae,
Gratare Iliacis thuraque pone focis.
Caesaris innumeris, quos maluit ille mereri,
Accessit titulis pontificalis honos.
Ignibus aeternis aeterni numina praesunt
Caesaris. Imperii pignora juncta vides.
Di veteres Troiae, dignissima praeda ferenti,
Qua gravis Aeneas tutus ab hoste fuit;
Ortus ab Aenea tangit cognata sacerdos
Numina; cognatum, Vesta, tuere caput.
Quos sancta fovet ille manu, bene vivitis ignes.
Vivite inexstincti, flammaque, duxque! precor.

NON. 7TH.

Una nota est Marti Nonis, sacrata quod illis
Templa putant lucos Vedjovis ante duos.
Romulus ut saxo lucum circumdedit alto,
Quilibet huc, inquit, confuge, tutus eris.
O quam de tenui Romanus origine crevit!
Turba vetus quam non invidiosa fuit!
Ne tamen ignaro novitas tibi nominis obstet,
Disce, quis iste deus, curve vocetur ita.
Juppiter est juvenis; juvenales aspice voltus.
Aspice deinde, manu fulmina nulla tenet.
Fulmina post ausos caelum affectare Gigantas
Sumpta Jovi: primo tempore inermis erat.
Ignibus Ossa novis, et Pelion altior Ossa
Arsit, et in solida fixus Olympus humo.
Stat quoque capra simul; Nymphae pavisse feruntur
Cretides: infanti lac dedit Jovi.
Nunc vocor ad nomen. *Vegrandia* farra colonae,
Quae male creverunt, *vescaque* parva vocant.

Vis ea si verbi est, cur non ego *Vedjovis* aedem,
  Aedem non magni suspicer esse Jovis? § III 523

Jamque, ubi caeruleum variabunt sidera caelum,
  Suspice; Gorgonei colla videbis equi.
Creditur hic caesae gravida cervice Medusae
  Sanguine respersis prosiluisse jubis.
Huic supra nubes et subter sidera lapso
  Caelum pro terra, pro pede penna fuit.
Jamque indignanti nova frena receperat ore,
  Cum levis Aonias ungula fodit aquas.
Nunc fruitur caelo, quod pennis ante petebat,
  Et nitidus stellis quinque decemque micat.

VIII. ID. 8TH.

Protinus adspicies venienti nocte Coronam
  Gnosida: Theseo crimine facta dea est.
Jam bene perjuro mutarat conjuge Bacchum,
  Quae dedit ingrato fila legenda viro.
Sorte tori gaudens, Quid flebam rustica? dixit,
  Utiliter nobis perfidus ille fuit.
Interea Liber depexis crinibus Indos
  Vincit, et Eoo dives ab orbe redit.
Inter captivas facie praestante puellas
  Grata nimis Baccho filia regis erat.
Flebat amans conjunx, spatiataque litore curvo
  Edidit incultis talia verba comis:
En iterum, fluctus, similes audite querelas!
  En iterum lacrimas accipe, arena, meas!
Dicebam, memini, perjure et perfide Theseu!
  Ille abiit: eadem crimina Bacchus habet.
Nunc quoque, nulla viro, clamabo, femina credat,
  Nomine mutato causa relata mea est.
O utinam mea sors, qua primum coeperat, isset!
  Jamque ego praesenti tempore nulla forem!
Quid me desertis perituram, Liber, arenis
  Servabas? potui dedoluisse semel.
Bacche levis, leviorque tuis, quae tempora cingunt,
  Frondibus, in lacrimas cognite Bacche meas,
Ausus es ante oculos adducta pellice nostros
  Tam bene compositum sollicitare torum?

Heu! ubi pacta fides? ubi, quae jurare solebas?
  Me miseram! quotiens haec ego verba loquor?
Thesea culpabas, fallacemque ipse vocabas:
  Judicio peccas turpius ipse tuo.
Ne sciat hoc quisquam, tacitisque doloribus urar!
  Ne toties falli digna fuisse puter!
Praecipue cupiam celari Thesea, ne te
  Consortem culpae gaudeat esse suae.
At, puto, praeposita est fuscae mihi candida pellex.
  Eveniat nostris hostibus ille color!
Quid tamen hoc refert? vitio tibi gratior ipso est.
  Quid facis? amplexus inquinat illa tuos.
Bacche, fidem praesta, nec praefer amoribus ullam
  Conjugis; assuevi semper amare virum.
Ceperunt matrem formosi cornua tauri;
  Me tua: at hic laudi est, ille pudendus amor.
Ne noceat quod amo! neque enim tibi, Bacche, nocebat,
  Quod flammas nobis fassus es ipse tuas;
Nec, quod nos uris, mirum facis; ortus in igne
  Diceris, et patria raptus ab igne manu.
Illa ego sum, cui tu solitus promittere caelum
  Hei mihi, pro caelo qualia dona fero!
Dixerat: audibat jamdudum verba querentis
  Liber, ut a tergo forte secutus erat.
Occupat amplexu, lacrimasque per oscula siccat:
  Et, Pariter caeli summa petamus, ait.
Tu mihi juncta toro mihi juncta vocabula sumes;
  Jam tibi mutatae Libera nomen erit;
Sintque tuae tecum faciam monumenta coronae,
  Vulcanus Veneri quam dedit, illa tibi.
Dicta facit, gemmasque novos transformat in ignes.
  Aurea per stellas nunc micat illa novem.

PR. ID. 14TH.

Sex ubi sustulerit, totidem demiserit orbes,
  Purpureum rapido qui vehit axe diem;
Altera gramineo spectabis Equiria campo,
  Quem Tiberis curvis in latus urget aquis.
Qui tamen ejecta si forte tenebitur unda,
  Caelius accipiat pulverulentus equos.

IDUS. 15TH.

Idibus est Annae festum geniale Perennae,
Haud procul a ripis, advena Tibri, tuis.
Plebs venit, ac virides passim disjecta per herbas
Potat, et accumbit cum pare quisque sua.
Sub Jove pars durat; pauci tentoria ponunt;
Sunt, quibus e ramis frondea facta casa est;
Pars, ubi pro rigidis calamos statuere columnis,
Desuper extentas imposuere togas.
Sole tamen vinoque calent, annosque precantur,
Quot sumant cyathos, ad numerumque bibunt.
Invenies illic, qui Nestoris ebibat annos;
Quae sit per calices facta Sibylla suos.
Illic et cantant, quicquid didicere theatris,
Et jactant faciles ad sua verba manus;
Et ducunt posito duras cratere choreas,
Cultaque diffusis saltat amica comis.
Cum redeunt, titubant, et sunt spectacula vulgo,
Et fortunatos obvia turba vocat.
Occurri nuper. . . . Visa est mihi digna relatu
Pompa: senem potum pota trahebat anus.—
Quae tamen haec Dea sit, quoniam rumoribus errant,
Fabula proposito nulla tacenda meo.
Arserat Aeneae Dido miserabilis igne;
Arserat exstructis in sua fata rogis;
Compositusque cinis, tumulique in marmore carmen
Hoc breve, quod moriens ipsa reliquit, erat:
Praebuit Aeneas et causam mortis et ensem:
Ipsa sua Dido concidit usa manu.
Protinus invadunt Numidae sine vindice regnum,
Et potitur capta Maurus Iarba domo;
Seque memor spretum, Thalamis tamen, inquit, Elissae
En ego, quem totiens reppulit illa, fruor!
Diffugiunt Tyrii, quo quemque agit error, ut olim
Amisso dubiae rege vagantur apes.
Tertia nudandas acceperat area messes,
Inque cavos ierant tertia musta lacus;
Pellitur Anna domo, lacrimansque sororia linquit
Moenia; germanae justa dat ante suae.

Mixta bibunt molles lacrimis unguenta favillae,
Vertice libatas accipiuntque comas;
Terque, Vale, dixit; cineres ter ad ora relatos
Pressit, et est illis visa subesse soror.
Nacta ratem comitesque fugae pede labitur aequo,
Moenia respiciens, dulce sororis opus.
Fertilis est Melite sterili vicina Cosyrae
Insula, quam Libyci verberat unda freti.
Hanc petit hospitio regis confisa vetusto;
Hospes opum dives rex ibi Battus erat.
Qui postquam didicit casus utriusque sororis,
Haec, inquit, tellus quantulacumque tua est.
Et tamen hospitii servasset ad ultima munus,
Sed timuit magnas Pygmalionis opes.
Signa recensuerat bis sol sua; tertius ibat
Annus, et exilio terra petenda novo est.
Frater adest belloque petit, rex arma perosus,
Nos sumus imbelles, tu fuge sospes, ait.
Jussa fugit, ventoque ratem committit et undis.
Asperior quovis aequore frater erat.
Est prope piscosos lapidosi Crathidis amnes
Parvus ager: Cameren incola turba vocat.
Illuc cursus erat; nec longius abfuit inde,
Quam quantum novies mittere funda potest.
Vela cadunt primo, et dubia librantur ab aura.
Findite remigio, navita, dixit, aquas.
Dumque parant torto subducere carbasa lino,
Percutitur rapido puppis adunca Noto,
Inque patens aequor, frustra pugnante magistro,
Fertur, et ex oculis visa refugit humus.
Assiliunt fluctus, imoque a gurgite pontus
Vertitur, et canas alveus haurit aquas.
Vincitur ars vento nec jam moderator habenis
Utitur, at votis vix quoque poscit opem.
Jactatur tumidas exul Phoenissa per undas,
Humidaque opposita lumina veste tegit.
Tum primum Dido felix est dicta sorori,
Et quaecumque aliquam corpore pressit humum.
Figitur ad Laurens ingenti flamine litus
Puppis, et expositis omnibus hausta perit.

Jam pius Æneas regno nataque Latini
  Auctus erat, populos miscueratque duos.
Litore dotali solo comitatus Achate
  Secretum nudo dum pede carpit iter,
Aspicit errantem, nec credere sustinet Annam
  Esse. Quid in Latios illa veniret agros?
Dum secum Aeneas, Anna est! exclamat Achates.
  Ad nomen vultus sustulit illa suos.
Quo fugiat? quid agat? quos terrae quaerat hiatus?
  Ante oculos miserae fata sororis erant.
Sensit et alloquitur trepidam Cythereïus heros:
  Flet tamen admonitu motus, Elissa, tuae.
Anna, per hanc juro, quam quondam audire solebas
  Tellurem fato prosperiore dari;
Perque deos comites, hac nuper sede locatos,
  Saepe meas illos increpuisse moras.
Nec timui de morte tamen: metus abfuit iste.
  Hei mihi! credibili fortior illa fuit.
Ne refer. Aspexi non illo pectore digna
  Vulnera, Tartareas ausus adire domos.
At tu, seu ratio te nostris appulit oris,
  Sive deus, regni commoda carpe mei.
Multa tibi memores, nil non debemus Elissae.
  Nomine grata tuo, grata sororis, eris.
Talia dicenti, neque enim spes altera restat,
  Credidit, errores exposuitque suos.
Utque domum intravit Tyrios induta paratus,
  Incipit Aeneas:—cetera turba silet.—
Hanc tibi cur tradam, pia causa, Lavinia conjunx,
  Est mihi: consumpsi naufragus hujus opes.
Orta Tyro est regnum Libyca possedit in ora:
  Quam precor ut carae more sororis ames.
Omnia promittit, falsumque Lavinia vulnus
  Mente premit tacita, dissimulatque fremens;
Donaque cum videat praeter sua lumina ferri
  Multa palam, mitti clam quoque multa putat.
Non habet exactum, quid agat. Furialiter odit,
  Et parat insidias, et cupit ulta mori.
Nox erat: ante torum visa est adstare sororis
  Squalenti Dido sanguinolenta coma,

Et, Fuge, ne dubita, maestum fuge, dicere, tectum,
  Sub verbum querulas impulit aura fores.
Exilit, et velox humili super arva fenestra
  Se jacit, audacem fecerat ipse timor.
Quaque metu rapitur tunica velata recincta,
  Currit, ut auditis territa dama lupis.
Corniger hanc cupidis rapuisse Numicius undis
  Creditur, et stagnis occuluisse suis.
Sidonis interea magno clamore per agros
  Quaeritur. Apparent signa notaeque pedum.
Ventum erat ad ripas; inerant vestigia ripis.
  Sustinuit tacitas conscius amnis aquas.
Ipsa loqui visa est: Placidi sum nympha Numici:
  Amne perenne latens Anna Perenna vocor.
Protinus erratis laeti vescuntur in agris,
  Et celebrant largo seque diemque mero.—
Sunt quibus haec Luna est, quia mensibus impleat annum;
  Pars Themin; Inachiam pars putat esse bovem.
Invenies, qui te Nymphen Atlantida dicant,
  Teque Jovi primos, Anna, dedisse cibos.
Haec quoque, quam referam, nostras pervenit ad aures
  Fama, nec a vera dissidet illa fide.
Plebs vetus, et nullis etiam tunc tuta tribunis,
  Fugit, et in sacri vertice montis abit.
Jam quoque, quem secum tulerant, defecerat illos
  Victus et humanis usibus apta Ceres.
Orta suburbanis quaedam fuit Anna Bovillis
  Pauper sed mundae sedulitatis anus.
Illa, levi mitra canos redimita capillos,
  Fingebat tremula rustica liba manu.
Atque ita per populum fumantia mane solebat
  Dividere. Haec populo copia grata fuit.
Pace domi facta signum posuere Perennae,
  Quod sibi defectis illa tulisset opem.—
Nunc mihi, cur cantent, superest, obscaena puellae,
  Dicere: nam coeunt certaque proba canunt.
Nuper erat dea facta; venit Gradivus ad Annam,
  Et cum seducta talia verba facit:
Mense meo coleris; junxi mea tempora tecum;
  Pendet ab officio spes mihi magna tuo.

Armifer armiferae correptus amore Minervae
  Uror et hoc longo tempore vulnus alo.
Effice, di studio similis coëamus in unum.
  Conveniunt partes hae tibi comis anus.
Dixerat: illa deum promisso ludit inani,
  Et stultam dubia spem trahit usque mora.
Saepius instanti, Mandata peregimus, inquit,
  Et victas precibus vix dedit illa manus.
Credit amans thalamosque parat. Deducitur illuc
  Anna tegens vultus, ut nova nupta, suos.
Oscula sumpturus subito Mars aspicit Annam;
  Nunc pudor elusum, nunc subit ira deum.
Ridet amatorem carae nova diva Minervae;
  Nec res hac Veneri gratior ulla fuit.
Inde joci veteres obscaenaque dicta canuntur,
  Et juvat hanc magno verba dedisse deo.

Praeteriturus eram gladios in principe fixos,
  Cum sic a castis Vesta locuta focis:
Ne dubita meminisse: meus fuit ille sacerdos.
  Sacrilegae telis me petiere manus.
Ipsa virum rapui, simulacraque nuda reliqui;
  Quae cecidit ferro, Caesaris umbra fuit.
Ille quidem caelo positus Jovis atria vidit,
  Et tenet in magno templa dicata foro.
At quicumque nefas ausi, prohibente deorum
  Numine, polluerant pontificale caput,
Morte jacent merita. Testes estote Philippi,
  Et quorum sparsis ossibus albet humus.
Hoc opus, haec pietas, haec prima elementa fuerunt
  Caesaris, ulcisci justa per arma patrem.

XVII. KAL. APR. 16TH.

Postera cum teneras Aurora refecerit herbas,
  Scorpios a prima parte videndus erit.

XVI. KAL. 17TH.

Tertia post Idus lux est celeberrima Baccho.
  Bacche, fave vati, dum tua festa cano.
Nec referam Semelen; ad quam nisi fulmina secum
  Juppiter afferret, parvus inermis eras:

Nec, puer ut posses maturo tempore nasci,
  Expletum patrio corpore matris opus.
Sithonas et Scythicos longum est narrare triumphos,
  Et domitas gentes, thurifer Inde, tuas.
Tu quoque Thebanae mala praeda tacebere matris,
  Inque tuum furiis acte, Lycurge, genu.
Ecce libet subitos pisces Tyrrhenaque monstra
  Dicere; sed non est carminis hujus opus.
Carminis hujus opus, causas expromere, quare
  Vilis anus populos ad sua liba vocet.
Ante tuos ortus arae sine honore fuerunt,
  Liber, et in gelidis herba reperta focis.
Te memorant, Gange totoque Oriente subacto,
  Primitias magno seposuisse Jovi.
Cinnama tu primus captivaque thura dedisti,
  Deque triumphato viscera tosta bove.
Nomine ab auctoris ducunt Libamina nomen,
  Libaque, quod sacris pars datur inde focis.
Liba deo fiunt, succis quia dulcibus ille
  Gaudet, et a Baccho mella reperta ferunt.
Ibat arenoso satyris comitatus ab Hebro:
  Non habet ingratos fabula nostra jocos.
Jamque erat ad Rhodopen Pangaeaque florida ventum:
  Aeriferae comitum concrepuere manus.
Ecce novae coëunt volucres tinnitibus actae,
  Quosque movent sonitus aera sequuntur apes.
Colligit errantes, et in arbore claudit inani
  Liber; et inventi praemia mellis habet.
Ut satyri levisque senex tetigere saporem,
  Quaerebant flavos per nemus omne favos,
Audit in exesa stridorem examinis ulmo,
  Aspicit et ceras dissimulatque senex;
Utque piger pandi tergo residebat aselli,
  Applicat hunc ulmo corticibusque cavis.
Constitit ipse super ramoso stipite nixus,
  Atque avide trunco condita mella petit.
Milia crabronum coëunt, et vertice nudo
  Spicula defigunt, oraque summa notant.
Ille cadit praeceps, et calce feritur aselli,
  Inclamatque suos, auxiliumque rogat.

Concurrunt satyri, turgentiaque ora parentis
Rident. Percusso claudicat ille genu.
Ridet et ipse deus, limumque inducere monstrat.
Hic paret monitis et linit ora luto.
Melle pater fruitur, liboque infusa calenti
Jure repertori candida mella damus.
Femina cur presset, non est rationis opertae.
Femineos thyrso concitat ille choros.
Cur anus hoc faciat, quaeris; Vinosior aetas
Haec est, et gravidae munera vitis amat.
Cur hedera cincta est; Hedera est gratissima Baccho.
Hoc quoque cur ita sit, dicere nulla mora est.
Nysiadas nymphas, puerum quaerente noverca,
Hanc frondem cunis opposuisse ferunt.—
Restat, ut inveniam, quare toga libera detur
Luce fere pueris, candide Bacche, tua:
Sive quod ipse puer semper juvenisque videris,
Et media est aetas inter utrumque tibi;
Seu, quia tu pater es, patres sua pignora natos
Commendant curae numinibusque tuis;
Sive, quod es Liber, vestis quoque libera per te
Sumitur, et vitae liberioris iter;
An quia, cum colerent prisci studiosius agros,
Et patrio faceret rure senator opus,
Et caperet fasces a curvo consul aratro,
Nec crimen duras esset habere manus,
Rusticus ad ludos populus veniebat in urbem
Sed dis, non studiis, ille dabatur honos:
Luce sua ludos uvae commentor habebat,
Quos cum taedifera nunc habet ille dea:
Ergo, ut tironem celebrare frequentia posset,
Visa dies dandae non aliena togae?
Mite, Pater, caput huc placataque cornua vertas,
Et des ingenio vela secunda meo!

Itur ad Argeos—qui sint sua pagina dicet—
Hac, si commemini, praeteritaque die.

Stella Lycaoniam vergit declinis ad Arcton
Miluus. Haec illa nocte videnda venit.

Quid dederit volucri, si vis cognoscere caelum:
Saturnus regnis ab Jove pulsus erat.
Concitat iratus validos Titanas in arma,
Quaeque fuit fatis debita tentat opem.
Matre satus Terra, monstrum mirabile, taurus
Parte sui serpens posteriore fuit.
Hunc triplici muro lucis incluserat atris
Parcarum monitu Styx violenta trium.
Viscera qui tauri flammis adolenda dedisset,
Sors erat, aeternos vincere posse deos.
Immolat hunc Briareus facta ex adamante securi:
Et jam jam flammis exta daturus erat.
Juppiter alitibus rapere imperat. Attulit illi
Miluus, et meritis venit in astra suis.

XIV. KAL. 19TH.

Una dies media est, et fiunt sacra Minervae,
Nominaque a junctis quinque diebus habent.
Sanguine prima vacat, nec fas concurrere ferro:
Causa, quod est illa nata Minerva die.
Altera tresque super strata celebrantur arena:
Ensibus exertis bellica laeta dea est.
Pallada nunc pueri teneraeque orate puellae:
Qui bene placarit Pallada, doctus erit.
Pallade placata lanam mollire, puellae
Discitis et plenas exonerare colos.
Illa etiam stantes radio percurrere telas
Erudit, et rarum pectine denset opus.
Hanc cole, qui maculas laesis de vestibus aufers:
Hanc cole velleribus quisquis aëna paras.
Nec quisquam invita faciet bene vincula plantae
Pallade, sit Tychio doctior ille licet;
Et licet antiquo manibus collatus Epeo
Sit prior, irata Pallade mancus erit.
Vos quoque, Phoebea morbos qui pellitis arte,
Munera de vestris pauca referte deae.
Nec vos, turba fere censu fraudata, magistri
Spernite; discipulos attrahit illa novos.
Quique moves caelum tabulamque coloribus uris,
Quique facis docta mollia saxa manu.

Mille dea est operum ; certe dea carminis illa est.
Si mereor, studiis adsit amica meis.—
Caelius ex alto qua mons descendit in aequum,
Hic ubi non plana est sed prope plana via est,
Parva licet videas Captae delubra Minervae,
Quae dea natali coepit habere suo.
Nominis in dubio causa est. Capitale vocamus
Ingenium sollers ; ingeniosa dea est.
An, quia de capitis fertur sine matre paterni
Vertice cum clipeo prosiluisse suo ?
An, quia perdomitis ad nos captiva Faliscis
Venit ? et hoc ipsum littera prisca docet.
An, quod habet legem, capitis quae pendere poenas
Ex illo jubeat furta reperta loco ?
A quacumque trahis ratione vocabula, Pallas,
Pro ducibus nostris aegida semper habe.—
Summa dies e quinque tubas lustrare canoras
Admonet, et forti sacrificare deae.

XI. KAL. 22ND.

Nunc potes ad solem sublato dicere vultu :
Hic here Phrixeae vellera pressit ovis.
Seminibus tostis sceleratae fraude novercae
Sustulerat nullas, ut solet, herba comas.
Mittitur ad tripodas, certa qui sorte reportet
Quam sterili terrae Delphicus edat opem.
Hic quoque corruptus cum semine nuntiat Helles
Et juvenis Phrixi funera sorte peti.
Usque recusantem cives, et tempus, et Ino
Compulerunt regem jussa nefanda pati ;
Et soror, et Phrixus velati tempora vittis
Stant simul ante aras junctaque fata gemunt.
Aspicit hos, ut forte pependerat aethere mater,
Et ferit attonita pectora nuda manu ;
Inque draconigenam nimbis comitantibus urbem
Desilit, et natos eripit inde suos ;
Utque fugam capiant, aries nitidissimus auro
Traditur. Ille vehit per freta longa duos.
Dicitur infirma cornu tenuisse sinistra
Femina, cum de se nomina fecit aquae.

Paene simul periit, dum vult succurrere lapsae,
Frater, et extentas porrigit usque manus.
Flebat, ut amissa gemini consorte pericli,
Caeruleo junctam nescius esse deo.
Litoribus tactis aries fit sidus : at hujus
Pervenit in Colchas aurea lana domos.

VII. KAL. 26TH.

Tres ubi Luciferos veniens praemiserit Eos,
Tempora nocturnis aequa diurna feres.

III. KAL. 30TH.

Inde quater pastor saturos ubi clauserit haedos,
Canuerint herbae rore recente quater ;
Janus adorandus, cumque hoc Concordia mitis,
Et Romana Salus, araque Pacis erit.

PR. KAL. 31ST.

Luna regit menses : hujus quoque tempora mensis
Finit Aventino Luna colenda jugo.

LIBER IV.

Alma, fave, dixi, geminorum mater Amorum.
Ad vatem vultus rettulit illa suos.
Quid tibi, ait, mecum ? certe majora canebas.
Num vetus in molli pectore vulnus habes ?
Scis dea, respondi, de vulnere. Risit, et aether
Protinus ex illa parte serenus erat.
Saucius, an sanus, numquid tua signa reliqui ?
Tu mihi propositum, tu mihi semper, opus.
Quae decuit, primis sine crimine lusimus annis :
Nunc teritur nostris area major equis.
Tempora cum causis annalibus eruta priscis,
Lapsaque sub terras ortaque signa cano.
Venimus ad quartum, quo tu celeberrima, mensem
Et vatem et mensem scis, Venus, esse tuos.
Mota Cytheriaca leviter mea tempora myrto
Contigit, et, Coeptum perfice, dixit, opus.

Sensimus, et causae subito patuere dierum.
Dum licet, et spirant flamina, navis eat.—
Si qua tamen pars te de fastis tangere debet,
Caesar, in Aprili quod tuearis habes.
Hic ad te magna descendit imagine mensis,
Et fit adoptiva nobilitate tuus.
Hoc pater Iliades, cum longum scriberet annum,
Vidit, et auctores rettulit ipse suos.
Utque fero Marti primam dedit ordine sortem,
Quod sibi nascenti proxima causa fuit;
Sic Venerem gradibus multis in gente repertam
Alterius voluit mensis habere locum;
Principiumque sui generis revolutaque quaerens
Saecula, cognatos venit ad usque deos.
Dardanon Electra nesciret Atlantide cretum
Scilicet, Electran concubuisse Jovi?
Hujus Erichthonius; Tros est generatus ab illo;
Assaracon creat hic, Assaracusque Capyn.
Proximus Anchisen, cum quo commune parentis
Non dedignata est nomen habere Venus.
Hinc satus Aeneas, pietas spectata per ignes,
Sacra patremque humeris, altera sacra, tulit.
Venimus ad felix aliquando nomen Iuli,
Unde domus Teucros Julia tangit avos.
Postumus hinc, qui, quod silvis fuit ortus in altis,
Silvius in Latia gente vocatus erat;
Isque, Latine, tibi pater est; subit Alba Latinum;
Proximus est titulis Epitus, Alba, tuis;
Ille dedit Capyi recidiva vocabula Troiae,
Et tuus est idem, Calpete, factus avus.
Cumque patris regnum post hunc Tiberinus haberet,
Dicitur in Tuscae gurgite mersus aquae.
Jam tamen Agrippam natum Remulumque nepotem
Viderat; in Remulum fulmina missa ferunt.
Venit Aventinus post hos, locus unde vocatur,
Mons quoque. Post illum tradita regna Procae,
Quem sequitur duri Numitor germanus Amuli;
Ilia cum Lauso de Numitore sati.
Ense cadit patrui Lausus; placet Ilia Marti,
Teque parit gemino juncte Quirine Remo.

Ille suos semper Venerem Martemque parentes
Dixit, et emeruit vocis habere fidem.
Neve secuturi possent nescire nepotes,
Tempora dis generis continuata dedit.—
Sed Veneris mensem Graio sermone notatum
Auguror: a spumis est dea dicta maris.
Nec tibi sit mirum Graeco rem nomine dici;
Itala nam tellus Graecia major erat.
Venerat Evander plena cum classe suorum;
Venerat Alcides, Graius uterque genus.
Hospes Aventinis armentum pavit in herbis
Claviger, et tanto est Albula pota deo.
Dux quoque Neritius; testes Laestrygones exstant,
Et quod adhuc Circes nomina litus habet.
Et jam Telegoni, jam moenia Tiburis udi
Stabant, Argolicae quod posuere manus.
Venerat Atridae fatis agitatus Halesus,
A quo se dictam terra Falisca putat.
Adjice Trojanae suasorem Antenora pacis,
Et generum Oeniden, Appule Daune, tuum.
Serus ab Iliacis, et post Antenora, flammis
Attulit Aeneas in loca nostra deos.
Hujus erat Solymus Phrygia comes unus ab Ida:
A quo Sulmonis moenia nomen habent,
Sulmonis gelidi, patriae, Germanice, nostrae.
Me miserum! Scythico quam procul illa sola est!
Ergo age, tam longas sed supprime, Musa, querelas;
Non tibi sunt maesta sacra canenda lyra.—
Quo non livor adit? Sunt qui tibi mensis honorem
Eripuisse velint invideantque, Venus.
Nam, quia ver aperit tunc omnia, densaque cedit
Frigoris asperitas, fetaque terra patet;
Aprilem memorant ab aperto tempore dictum,
Quem Venus injecta vendicat alma manu.
Illa quidem totum dignissima temperat orbem;
Illa tenet nullo regna minora deo;
Juraque dat caelo, terrae, natalibus undis,
Perque suos initus continet omne genus.
Illa deos omnes longum est numerare creavit;
Illa satis causas arboribusque dedit;

Illa rudes animos hominum contraxit in unum,
Et docuit jungi cum pare quemque sua.
Quid genus omne creat volucrum, nisi blanda voluptas?
Nec coëant pecudes, si levis absit amor.
Cum mare trux aries cornu decertat; at idem
Frontem dilectae laedere parcit ovis.
Deposita taurus sequitur feritate juvencam,
Quem toti saltus, quem nemus omne tremit.
Vis eadem, lato quodcumque sub aequore vivit,
Servat, et innumeris piscibus implet aquas.
Prima feros habitus homini detraxit: ab illa
Venerunt cultus mundaque cura sui.
Primus amans carmen vigilatum nocte negata
Dicitur ad clausas concinuisse fores;
Eloquiumque fuit duram exorare puellam;
Proque sua causa quisque disertus erat.
Mille per hanc artes motae, studioque placendi,
Quae latuere prius, multa reperta ferunt.
Hanc quisquam titulo mensis spoliare secundo
Audeat? a nobis sit procul iste furor.—
Quid? quod ubique potens, templisque frequentibus aucta,
Urbe tamen nostra jus dea majus habet?
Pro Troja, Romane, tua Venus arma ferebat;
Cum gemuit teneram cuspide laesa manum.
Caelestesque duas Trojano judice vicit;
Ah! nolim victas hoc meminisse deas!
Assaracique nurus dicta est, ut scilicet olim
Magnus Iuleos Caesar haberet avos.
Nec Veneri tempus, quam ver, erat aptius ullum.
Vere nitent terrae; vere remissus ager.
Nunc herbae ruptae tellure cacumina tollunt;
Nunc tumido gemmas cortice palmes agit.
Et formosa Venus formoso tempore digna est,
Utque solet, Marti continuata suo.
Vere monet curvas materna per aequora puppes
Ire, nec hibernas jam timuisse minas.

KAL. 1ST.

Rite deam Latiae colitis matresque nurusque;
Et vos, quis vittae longaque vestis abest.

Aurea marmoreo redimicula solvite collo;
Demite divitias; tota lavanda dea est.
Aurea siccato redimicula reddite collo;
Nunc alii flores, nunc nova danda rosa est.
Vos quoque sub viridi myrto jubet ipsa lavari;
Causaque cur jubeat, discite, certa subest.
Litore siccabat sudantes rora capillos;
Viderunt satyri, turba proterva, deam.
Sensit, et opposita texit sua corpora myrto:
Tuta fuit facto, vosque referre jubet.—
Discite nunc, quare Fortunae thura Virili
Detis eo, gelida qui locus humet aqua.
Accipit ille locus posito velamine cunctas,
Et vitium nudi corporis omne patet.
Ut tegat hoc, celetque viros, Fortuna Virilis
Praestat, et hoc, parvo thure rogata facit.
Nec pigeat niveo tritum cum lacte papaver
Sumere, et expressis mella liquata favis.
Cum primum cupido Venus est deducta marito,
Hoc bibit; ex illo tempore nupta fuit.
Supplicibus verbis illam placate; sub illa
Et forma, et mores, et bona fama manet.
Roma pudicitia proavorum tempore lapsa est:
Cumaeam, veteres, consuluistis anum.
Templa jubet Veneri fieri: quibus ordine factis,
Inde Venus verso nomina corde tenet.
Semper ad Aeneadas placido, pulcherrima, vultu
Respice, totque tuas, diva, tuere nurus.—
Dum loquor, elatae metuendus acumine caudae
Scorpios in virides praecipitatur aquas.

IV. NON. 2ND.

Nox ubi transierit, caelumque rubescere primo
Coeperit, et tactae rore querentur aves,
Semiustamque facem vigilata nocte viator
Ponet, et ad solitum rusticus ibit opus:
Pleiades incipiunt humeros relevare paternos,
Quae septem dici, sex tamen esse solent.
Seu, quod in amplexum sex hinc venere deorum:—
Nam Steropen Marti concubuisse ferunt;

Neptuno Halcyonen, et te, formosa Celaeno;
Maian, et Electran, Taygetenque Jovi;—
Septima mortali Merope tibi, Sisyphe, nupsit;
Poenitet, et facti sola pudore latet:
Sive, quod Electra Trojae spectare ruinas
Non tulit, ante oculos opposuitque manum.

PR. NON. 4TH.

Ter sine perpetuo caelum versetur in axe;
Ter jungat Titan, terque resolvat equos;
Protinus inflexo Berecyntia tibia cornu
Flabit, et Idaeae festa Parentis erunt.
Ibunt semimares et inania tympana tundent,
Aeraque tinnitus aere repulsa dabunt.
Ipsa sedens molli comitum cervice feretur
Urbis per medias exululata vias.
Scena sonat, ludique vocant. Spectate, Quirites!
Et fora Marte suo litigiosa vacent.
Quaerere multa libet: sed me sonus aeris acuti
Terret, et horrendo lotos adunca sono.
Da, dea, quas sciter, doctas, Cybeleïa, neptes.
Vidit, et has curae jussit adesse meae.
Pandite mandati memores, Heliconis alumnae,
Gaudeat assiduo cur dea Magna sono.
Sic ego. Sic Erato: mensis Cythereïus illi
Cessit, quod teneri nomen Amoris habet,
Reddita Saturno sors haec erat: Optime regum,
A nato sceptris excutiere tuis.
Ille suam metuens, ut quaeque erat edita, prolem
Devorat, immersam visceribusque tenet.
Saepe Rhea questa est totiens fecunda, nec umquam
Mater, et indoluit fertilitate sua.
Juppiter ortus erat. Pro magno teste vetustas
Creditur; acceptam parce movere fidem.
Veste latens saxum caelesti gutture sedit.
Sic genitor fatis decipiendus erat.
Ardua jam dudum resonat tinnitibus Ide,
Tutus ut infanti vagiat ore puer.
Pars clipeos sudibus, galeas pars tundit inanes:
Hoc Curetes habent, hoc Corybantes opus.

Res latuit patrem; priscique imitamina facti
Aera deae comites raucaque terga movent.
Cymbala pro galeis, pro scutis tympana pulsant;
Tibia dat Phrygios, ut dedit ante, modos.
Desierat: coepi: Cur huic genus acre leonum
Praebeat insolitas ad juga curva jubas?
Desieram: coepit: Feritas mollita per illam
Creditur. Id curru testificata suo est.
At cur turrifera caput est ornata corona?
An primis turres urbibus illa dedit?
Annuit. Unde venit, dixi, sua membra secandi
Impetus? Ut tacui, Pieris orsa loqui:
Phryx puer in silvis facie spectabilis Attis
Turrigeram casto vinxit amore deam.
Hunc sibi servari voluit, sua templa tueri:
Et dixit, Semper fac puer esse velis.
Ille fidem jussis dedit; et, Si mentiar, inquit,
Ultima, qua fallam, sit Venus illa mihi.
Fallit, et in Nympha Sagaritide desinit esse,
Quod fuit. Hinc poenas exigit ira deae.
Naïda vulneribus succidit in arbore factis.
Illa perit: fatum Naïdos arbor erat.
Hic furit; et credens thalami procumbere tectum,
Effugit et cursu Dindyma summa petit.
Et modo, Tolle faces! Remove, modo, verbera! clamat.
Saepe Palaestinas jurat adesse deas.
Ille etiam saxo corpus laniavit acuto,
Longaque in immundo pulvere tracta coma est;
Voxque fuit, Merui: meritas do sanguine poenas:
Ah pereant partes, quae nocuere mihi!
Ah pereant! dicebat adhuc: onus inguinis aufert;
Nullaque sunt subito signa relicta viri.
Venit in exemplum furor hic, mollesque ministri
Caedunt jactatis vilia membra comis.
Talibus Aoniae facunda voce Camenae
Reddita quaesiti causa furoris erat.
Hoc quoque, dux operis, moneas, precor, unde petita
Venerit, an nostra semper in urbe fuit?
Dindymon, et Cybelen, et amoenam fontibus Iden
Semper, et Iliacas Mater amavit opes.

Cum Trojam Aeneas Italos portaret in agros,
Est dea sacriferas paene secuta rates.
Sed nondum fatis Latio sua numina posci
Senserat, assuetis substiteratque locis.
Post, ut Roma potens opibus jam saecula quinque
Vidit, et edomito sustulit orbe caput;
Carminis Euboïci fatalia verba sacerdos
Inspicit. Inspectum tale fuisse ferunt:
Mater abest; Matrem jubeo, Romane, requiras.
Cum veniet, casta est accipienda manu.
Obscurae sortis Patres ambagibus errant,
Quaeve parens absit, quove petenda loco.
Consolitur Paean, Divumque arcessite Matrem,
Inquit, in Idaeo est invenienda jugo.
Mittuntur proceres. Phrygiae tum sceptra tenebat
Attalus: Ausoniis rem negat ille viris.
Mira canam: longo tremuit cum murmure tellus,
Et sic est adytis diva locuta suis:
Ipsa peti volui. Ne sit mora: mitte volentem.
Dignus Roma locus, quo deus omnis eat.
Ille soni terrore pavens, Proficiscere, dixit:
Nostra eris; in Phrygios Roma refertur avos.
Protinus innumerae caedunt pineta secures
Illa, quibus fugiens Phryx pius usus erat.
Mille manus coëunt: et picta coloribus ustis
Caelestum Matrem concava puppis habet.
Illa sui per aquas fertur tutissima nati,
Longaque Phrixeae stagna sororis adit,
Rhoeteumque capax, Sigeaque litora transit,
Et Tenedum, et veteres Eëtionis opes.
Cyclades excipiunt, Lesbo post terga relicta,
Quaque Carysteis frangitur unda vadis.
Transit et Icarium, lapsas ubi perdidit alas
Icarus, et vastae nomina fecit aquae.
Tum laeva Creten, dextra Pelopeïdas undas
Deserit, et Veneris sacra Cythera petit.
Hinc mare Trinacrium, candens ubi tingere ferrum
Brontes, et Steropes, Acmonidesque solent:
Aequoraque Afra legit, Sardoaque regna sinistris
Prospicit a remis, Ausoniamque tenet.

Ostia contigerat, qua se Tiberinus in altum
Dividit, et campo liberiore natat:
Omnis eques, mixtaque gravis cum plebe senatus
Obvius ad Tusci fluminis ora venit;
Procedunt pariter matres, nataeque, nurusque,
Quaeque colunt sanctos virginitate focos.
Sedula fune viri contento brachia lassant;
Vix subit adversas hospita navis aquas.
Sicca diu fuerat tellus; sitis usserat herbas;
Sedit limoso pressa carina vado.
Quisquis adest operi, plus quam pro parte laborat,
Adjuvat et fortes voce sonante manus.
Illa velut medio stabilis sedet insula ponto.
Attoniti monstro stantque paventque viri.
Claudia Quinta genus Clauso referebat ab alto;
Nec facies impar nobilitate fuit.
Casta quidem, sed non et credita. Rumor iniquus
Laeserat, et falsi criminis acta rea est.
Cultus et ornatis varie prodisse capillis
Obfuit ad rigidos promptaque lingua senes.
Conscia mens recti famae mendacia risit;
Sed nos in vitium credula turba sumus.
Haec ubi castarum processit ab agmine matrum,
Et manibus puram fluminis hausit aquam,
Ter caput irrorat, ter tollit in aethera palmas;
Quicumque aspiciunt, mente carere putant.
Submissoque genu vultus in imagine divae
Figit, et hos edit crine jacente sonos:
Supplicis, alma, tuae, genitrix fecunda deorum,
Accipe sub certa condicione preces.
Casta negor. Si tu damnas, meruisse fatebor;
Morte luam poenas judice victa dea.
Sed, si crimen abest, tu nostrae pignora vitae
Re dabis, et castas casta sequere manus.
Dixit, et exiguo funem conamine traxit.
Mira, sed et scena testificata loquar.
Mota dea est, sequiturque ducem, laudatque sequendo.
Index laetitiae fertur in astra sonus.
Fluminis ad flexum veniunt: Tiberina priores
Atria dixerunt, unde sinister abit.

Nox aderat: querno religant a stipite funem,
Dantque levi somno corpora functa cibo.
Lux aderat: querno solvunt a stipite funem;
Ante tamen posito thura dedere foco;
Ante coronarunt puppim sine labe juvencam
Mactarunt operum conjugiique rudem.
Est locus, in Tiberin qua lubricus influit Almo
Et nomen magno perdit ab amne minor;
Illic purpurea canus cum veste sacerdos
Almonis dominam sacraque lavit aquis.
Exululant comites, furiosaque tibia flatur,
Et feriunt molles taurea terga manus.
Claudia praecedit, laeto celeberrima vultu;
Credita vix tandem teste pudica dea.
Ipsa sedens plaustro porta est invecta Capena:
Sparguntur junctae flore recente boves.
Nasica accepit. Templi non perstitit auctor;
Augustus nunc est; ante Metellus erat.
Substitit hic Erato. Mora fit, si cetera quaeram.
Dic, inquam, parva cur stipe quaerat opes?
Contulit aes populus, de quo delubra Metellus
Fecit, ait; dandae mos stipis inde manet.
Cur vicibus factis ineant convivia, quaero,
Tum magis, indictas concelebrentque dapes.
Quod bene mutarit sedem Berecyntia, dixit,
Captant mutatis sedibus omen idem.
Institeram, quare primi Megalesia ludi
Urbe forent nostra, cum dea,—sensit enim—
Illa deos, inquit, peperit: cessere parenti,
Principiumque dati Mater honoris habet.
Cur igitur Gallos, qui se excidere, vocamus,
Cum tantum a Phrygia Gallica distet humus?
Inter, ait, viridem Cybelen altasque Celaenas,
Amnis it insana, nomine Gallus, aqua.
Qui bibit inde, furit. Procul hinc discedite, quis est
Cura bonae mentis. Qui bibit inde, furit.
Non pudet herbosum, dixi, posuisse moretum
In dominae mensis? an sua causa subest?
Lacte mero veteres usi memorantur et herbis,
Sponte sua si quas terra ferebat, ait.

Candidus elisae miscetur caseus herbae,
Cognoscat priscos ut dea prisca cibos.

NON. 5TH.

Postera cum caelo motis Pallantias astris
Fulserit, et niveos Luna levarit equos,
Qui dicet, Quondam sacrata est colle Quirini
Hac Fortuna die Publica, verus erit.

VIII. ID. 6TH.

Tertia lux memini ludis erat. At mihi quidam
Spectanti senior contiguusque loco,
Haec, ait, illa dies, Libycis qua Caesar in oris
Perfida magnanimi contudit arma Jubae.
Dux mihi Caesar erat, sub quo meruisse tribunus
Glorior. Officio praefuit ille meo.
Hanc ego militia sedem, tu pace parasti,
Inter bis quinos usus honore Viros.
Plura locuturi subito seducimur imbre;
Pendula caelestes Libra movebat aquas.

V. ID. 9TH.

Ante tamen, quam summa dies spectacula sistat,
Ensifer Orion aequore mersus erit.

IV. ID. 10TH.

Proxima victricem cum Romam inspexerit Eos,
Et dederit Phoebo stella fugata locum;
Circus erit pompa celeber, numeroque deorum;
Primaque ventosis palma petetur equis.

PR. ID. 12TH.

Hinc Cereris Ludi. Non est opus indice causae;
Sponte deae munus promeritumque patet.
Messis erant primis virides mortalibus herbae,
Quas tellus nullo sollicitante dabat;
Et modo carpebant viva de cespite gramen,
Nunc epulae tenera fronde cacumen erant.
Postmodo glans nata est. Bene erat jam glande reperta,
Duraque magnificas quercus habebat opes.
Prima Ceres homini ad meliora alimenta vocato
Mutavit glandes utiliore cibo.
Illa jugo tauros collum praebere coëgit;
Tum primum soles eruta vidit humus.

Aes erat in pretio: chalybeïa massa latebat.
Eheu perpetuo debuit illa tegi!
Pace Ceres laeta est, et vos optate, coloni,
Perpetuam pacem, perpetuumque ducem.
Farra deae, micaeque licet salientis honorem
Detis, et in veteres thurea grana focos;
Et, si thura aberunt, unctas accendite taedas.
Parva bonae Cereri, sint modo casta, placent.
A bove succincti cultros removete ministri.
Bos aret; ignavam sacrificate suem.
Apta jugo cervix non est ferienda securi;
Vivat, et in dura saepe laboret humo.—
Exigit ipse locus, raptus ut virginis edam:
Plura recognosces; pauca docendus eris.
Terra tribus scopulis vastum procurrit in aequor
Trinacris, a positu nomen adepta loci.
Grata domus Cereri: multas ea possidet urbes,
In quibus est culto fertilis Henna solo.
Frigida caelestum matres Arethusa vocarat;
Venerat ad sacras et dea flava dapes.
Filia consuetis ut erat comitata puellis,
Errabat nudo per sua prata pede.
Valle sub umbrosa locus est, adspergine multa
Humidus ex alto desilientis aquae.
Tot fuerant illic, quot habet natura, colores,
Pictaque dissimili flore nitebat humus.
Quam simul aspexit, Comites accedite, dixit,
Et mecum plenos flore referte sinus.
Praeda puellares animos prolectat inanis,
Et non sentitur sedulitate labor.
Haec implet lento calathos e vimine textos,
Haec gremium, laxos degravat illa sinus,
Illa legit calthas, huic sunt violaria curae,
Illa papavereas subsecat ungue comas,
Has, hyacinthe, tenes, illas, amarante, moraris,
Pars thyma, pars rorem, pars meliloton amant.
Plurima lecta rosa est, sunt et sine nomine flores.
Ipsa crocos tenues, liliaque alba legit.
Carpendi studio paullatim longius itur,
Et dominam casu nulla secuta comes.

Hanc videt, et visam patruus velociter aufert,
Regnaque caeruleis in sua portat equis.
Illa quidem clamabat, Io carissima mater,
Auferor! ipsa suos absciderat que sinus.
Panditur interea Diti via; namque diurnum
Lumen inassueti vix patiuntur equi.
At chorus aequalis, cumulatae flore ministrae,
Persephone, clamant, ad tua dona veni!
Ut clamata silet, montes ululatibus implent,
Et feriunt maesta pectora nuda manu.
Attonita est plangore Ceres, modo venerat Hennam,
Nec mora, Me miseram! filia, dixit, ubi es?
Mentis inops rapitur, quales audire solemus
Threïcias fusis Maenadas ire comis.
Ut vitulo mugit sua mater ab ubere rapto,
Et quaerit fetus per nemus omne suos,
Sic dea nec retinet gemitus, et concita cursu
Fertur, et e campis incipit, Henna, tuis.
Inde puellaris nacta est vestigia plantae,
Et pressam noto pondere vidit humum.
Forsitan illa dies erroris summa fuisset,
Si non turbassent signa reperta sues.
Jamque Leontinos Amenanaque flumina cursu
Praeterit et ripas, herbifer Aci, tuas:
Praeterit et Cyanen et fontem lenis Anapi
Et te, verticibus non adeunde Gela.
Liquerat Ortygien Megareaque Pantagienque
Quaque Symaetheas accipit aequor aquas,
Antraque Cyclopum, positis exusta caminis,
Quique locus curvae nomina falcis habet,
Himeraque et Didymen Acragantaque Tauromenenque
Sacrarumque Melan pascua laeta boum.
Hinc Camerinan adit Thapsonque et Heloria tempe,
Quaque patet Zephyro semper apertus Eryx.
Jamque Peloriaden Lilybaeaque jamque Pachynon
Lustrarat, terrae cornua prima suae.
Quacumque ingreditur, miseris loca cuncta querelis
Implet, ut amissum cum gemit ales Ityn;
Perque vices modo, Persephone, modo, Filia, clamat,
Clamat, et alternis nomen utrumque ciet.

Sed neque Persephone Cererem, neque filia matrem
Audit, et alternis nomen utrumque perit.
Unaque, pastorem vidisset an arva colentem,
Vox erat, Hac gressus ecqua puella tulit?
Jam color unus inest rebus, tenebrisque teguntur
Omnia; jam vigiles conticuere canes.
Alta jacet vasti super ora Typhoëos Aetne,
Cujus anhelatis ignibus ardet humus.
Illic accendit geminas pro lampade pinus:
Hinc Cereris sacris nunc quoque taeda datur.
Est specus exesi structura pumicis asper;
Non homini regio, non adeunda ferae.
Quo simul advenit, frenatos curribus angues
Jungit, et aequoreas sicca pererrat aquas.
Effugit et Syrtes, et te, Zanclaea Charybdis,
Et vos, Nisaei naufraga monstra, canes;
Hadriacumque patens late, bimaremque Corinthon.
Sic venit ad portus, Attica terra, tuos.
Hic primum sedit gelido maestissima saxo.
Illud Cecropidae nunc quoque *triste* vocant.
Sub Jove duravit multis immota diebus,
Et lunae patiens, et pluvialis aquae.
Fors sua cuique loco est. Quo nunc Cerealis Eleusin
Dicitur, hoc Celei rura fuere senis.
Ille domum glandes excussaque mora rubetis
Portat, et arsuris arida ligna focis.
Filia parva duas redigebat rupe capellas,
Et tener in cunis filius aeger erat.
Mater, ait virgo,—mota est dea nomine matris—
Quid facis in solis incomitata locis?
Restitit et senior, quamvis onus urget, et orat,
Tecta suae subeat quantulacumque casae.
Illa negat: simularat anum, mitraque capillos
Presserat—instanti talia dicta refert:
Sospes eas, semperque parens! Mihi filia rapta est,
Heu! melior quanto sors tua sorte mea!
Dixit et ut lacrimae, neque enim lacrimare deorum est,
Decidit in tepidos lucida gutta sinus.
Flent pariter molles animis, virgoque senexque;
E quibus haec justi verba fuere senis:

Sic tibi, quam quereris raptam, sit filia sospes;
Surge, nec exiguae despice tecta casae.
Cui dea, Duc, inquit; scisti, qua cogere posses;
Seque levat saxo, subsequiturque senem.
Dux comiti narrat, quam sit sibi filius aeger,
Nec capiat somnos, invigiletque malis.
Illa soporiferum, parvos initura penates,
Colligit agresti lene papaver humo.
Dum legit, oblito fertur gustasse palato,
Longamque imprudens exsoluisse famem.
Quae quia principio posuit jejunia noctis,
Tempus habent Mystae sidera visa cibi.
Limen ut intravit, luctus videt omnia plena:
Jam spes in puero nulla salutis erat.
Matre salutata,—mater Metanira vocatur—
Jungere dignata est os puerile suo.
Pallor abit, subitasque vident in corpore vires.
Tantus caelesti venit ab ore vigor!
Tota domus laeta est, hoc est, materque paterque
Nataque; tres illi tota fuere domus.
Mox epulas ponunt, liquefacta coagula lacte,
Pomaque et in ceris aurea mella suis.
Abstinet alma Ceres, somnique papavera causas
Dat tibi cum tepido lacte bibenda, puer.
Noctis erat medium, placidique silentia somni;
Triptolemum gremio sustulit illa suo,
Terque manu permulsit eum, tria carmina dixit,
Carmina mortali non referenda sono;
Inque foco pueri corpus vivente favilla
Obruit, humanum purget ut ignis onus.
Excutitur somno stulte pia mater, et amens,
Quid facis? exclamat, membraque ab igne rapit.
Cui Dea, Dum non es, dixit, scelerata fuisti:
Irrita materno sunt mea dona metu.
Iste quidem mortalis erit, sed primus arabit,
Et seret, et culta praemia tollet humo.
Dixit, et egrediens nubem trahit, inque dracones
Transit, et alifero tollitur axe Ceres.
Sunion expositum, Piraeaque tuta recessu
Linquit et in dextrum quae jacet ora latus.

Hinc init Aegaeum, quo Cycladas adspicit omnes,
Ioniumque rapax, Icariumque legit;
Perque urbes Asiae longum petit Hellespontum:
Diversumque locis alta pererrat iter.
Nam modo thurilegos Arabas, modo despicit Indos:
Hinc Libys, hinc Meroë, siccaque terra subest.
Nunc adit Hesperios, Rhenum Rhodanumque Padumque,
Teque future parens, Tibri, potentis aquae.
Quo feror? immensum est erratas dicere terras:
Praeteritus Cereri nullus in orbe locus.
Errat et in caelo, liquidique immunia ponti
Alloquitur gelido proxima signa polo:
Parrhasides stellae,—namque omnia nosse potestis,
Aequoreas numquam cum subeatis aquas—
Persephonen miserae natam monstrate parenti.
Dixerat: huic Helice talia verba refert:
Crimine nox vacua est. Solem de virgine rapta
Consule, qui late facta diurna videt.
Sol aditus, Quam quaeris, ait, ne vana labores,
Nupta Jovis fratri tertia regna tenet.
Questa diu secum sic est affata Tonantem:
—Maximaque in vultu signa dolentis erant—
Si memor es de quo mihi sit Proserpina nata,
Dimidium curae debet habere tuae.
Orbe pererrato sola est injuria facti
Cognita: commissi praemia raptor habet.
At neque Persephone digna est praedone marito,
Nec gener hoc nobis more parandus erat.
Quid gravius victore Gyge captiva tulissem,
Quam nunc, te caeli sceptra tenente, tuli?
Verum impune ferat: nos haec patiemur inultae.
Reddat, et emendet facta priora novis.
Juppiter hanc lenit, factumque excusat amore;
Nec gener est nobis ille pudendus, ait:
Non ego nobilior; posita est mihi regia caelo;
Possidet alter aquas; alter inane Chaos.
Sed si forte tibi non est mutabile pectus,
Statque semel juncti rumpere vincla tori;
Hoc quoque tentemus, siquidem jejuna remansit:
Si minus, inferni conjugis uxor erit.

Tartara jussus adit sumptis Caducifer alis,
Speque redit citius, visaque certa refert.
Rapta tribus, dixit, solvit jejunia granis,
Punica quae lento cortice poma tegunt.
Haud secus indoluit, quam si modo rapta fuisset,
Maesta parens, longa vixque refecta mora est.
Atque ita, Nec nobis caelum est habitabile, dixit:
Taenaria recipi me quoque valle jube.
Et factura fuit, pactus nisi Juppiter esset,
Bis tribus ut caelo mensibus illa foret.
Tum demum vultumque Ceres animumque recepit,
Imposuitque suae spicea serta comae;
Largaque provenit cessatis messis in arvis;
Et vix congestas area cepit opes.
Alba decent Cererem: vestes Cerealibus albas
Sumite; nunc pulli velleris usus abest.

ID. 13TH.

Occupat Aprilis Idus cognomine Victor
Juppiter: hac illi sunt data templa die.
Hac quoque, ni fallor, populo dignissima nostro
Atria Libertas coepit habere sua.

XVIII. KAL. MAI. 14TH.

Luce secutura tutos pete, navita, portus:
Ventus ab occasu grandine mixtus erit.
Scilicet ut fuerit, tamen hac Mutinensia Caesar
Grandine militia contudit arma sua.

XVII. KAL. 15TH.

Tertia post Veneris cum lux surrexerit Idus,
Pontifices, forda sacra litate bove.
Forda ferens bos est fecundaque, dicta ferendo:
Hinc etiam *fetus* nomen habere putant.
Nunc gravidum pecus est; gravidae quoque semine terrae:
Telluri plenae victima plena datur.
Pars cadit arce Jovis; ter denas Curia vaccas
Accipit, et largo sparsa cruore madet.
Ast ubi visceribus vitulos rapuere ministri,
Sectaque fumosis exta dedere focis;
Igne cremat vitulos quae natu maxima Virgo est,
Luce Palis populos purget ut ille cinis.—

Rege Numa, fructu non respondente labori,
  Irrita decepti vota colentis erant.
Nam modo siccus erat gelidis aquilonibus annus,
  Nunc ager assidua luxuriabat aqua;
Saepe Ceres primis dominum fallebat in herbis,
  Et levis obsesso stabat avena solo;
Et pecus ante diem partus edebat acerbos,
  Agnaque nascendo saepe necabat ovem.
Silva vetus nullaque diu violata securi
  Stabat, Maenalio sacra relicta deo.
Ille dabat tacitis animo responsa quieto
  Noctibus. Hic geminas rex Numa mactat oves.
Prima cadit Fauno, leni cadit altera Somno;
  Sternitur in duro vêllus utrumque solo.
Bis caput intonsum fontana spargitur unda,
  Bis sua faginea tempora fronde tegit.
Usus abest Veneris; nec fas animalia mensis
  Ponere, nec digitis anulus ullus inest.
Veste rudi tectus supra nova vellera corpus
  Ponit, adorato per sua verba deo.
Interea placidam redimita papavere frontem
  Nox venit, et secum somnia nigra trahit.
Faunus adest, oviumque premens pede vellera duro
  Edidit a dextro talia dicta toro:
Morte boum tibi, rex, Tellus placanda duarum:
  Det sacris animas una necata duas.
Excutitur terrore quies; Numa visa revolvit,
  Et secum ambages caecaque jussa refert.
Expedit errantem nemori gratissima conjunx,
  Et dixit, Gravidae posceris exta bovis.
Exta bovis dantur gravidae; felicior annus
  Provenit, et fructum terra pecusque ferunt.—
Hanc quondam Cytherea diem properantius ire
  Jussit, et admissos praecipitavit equos,
Ut titulum imperii cum primum luce sequenti
  Augusto juveni prospera bella darent.

XVI. KAL. 16TH.

Sed jam praeteritas quartus tibi Lucifer Idus
  Respicit; hac Hyades Dorida nocte tenent.

XIII. KAL. 19TH.

Tertia post Hyadas cum lux erit orta remotas,
  Carcere partitos Circus habebit equos.
Cur igitur missae vinctis ardentia taedis
  Terga ferant vulpes, causa docenda mihi.
Frigida Carseoli nec olivis apta ferendis
  Terra, sed ad segetes ingeniosus ager.
Hac ego Pelignos, natalia rura, petebam,
  Parva, sed assiduis uvida semper aquis.
Hospitis antiqui solitas intravimus aedes;
  Dempserat emeritis jam juga Phoebus equis.
Is mihi multa quidem, sed et haec, narrare solebat,
  Unde meum praesens instrueretur opus:
Hoc, ait, in campo—campumque ostendit—habebat
  Rus breve cum duro parca colona viro.
Ille suam peragebat humum, sive usus aratri,
  Seu curvae falcis, sive bidentis erat.
Haec modo verrebat stantem tibicine villam,
  Nunc matris plumis ova fovenda dabat;
Aut virides malvas, aut fungos colligit albos,
  Aut humilem grato calfacit igne focum.
Et tamen assiduis exercet brachia telis,
  Adversusque minas frigoris arma parat.
Filius hujus erat primo lascivus in aevo,
  Addideratque annos ad duo lustra duos.
Is capit extremi vulpem convalle salicti;
  Abstulerat multas illa cohortis aves.
Captivam stipula fenoque involvit, et ignes
  Admovet; urentes effugit illa manus.
Qua fugit, incendit vestitos messibus agros;
  Damnosis vires ignibus aura dabat.
Factum abiit, monimenta manent; nam vivere captam
  Nunc quoque lex vulpem Carseolana vetat.
Utque luat poenas gens haec, Cerealibus ardet,
  Quoque modo segetes perdidit, ips a perit.

XII. KAL. 20TH.

Postera cum veniet terras visura patentes
  Memnonis in roseis lutea mater equis,
De duce lanigeri pecoris, qui prodidit Hellen,
  Sol abit; egresso victima major adest.

Vacca sit an taurus, non est cognoscere promptum:
  Pars prior apparet; posteriora latent.
Seu tamen est taurus, sive est hoc femina signum,
  Junone invita munus amoris habet.

XI. KAL. 21ST.

Nox abiit oriturque Aurora, Palilia poscor.
  Non poscor frustra, si favet alma Pales.
Alma Pales, faveas pastoria sacra canenti,
  Prosequor officio si tua festa pio.
Certe ego de vitulo cinerem stipulasque fabales,
  Saepe tuli plena februa casta manu.
Certe ego transilui positas ter in ordine flammas,
  Udaque rorantes laurea misit aquas.
Mota dea est, operique favet. Navalibus exit
  Puppis; habent ventos jam mea vela suos.
I, pete virginea, populus, suffimen ab ara:
  Vesta dabit; Vestae munere purus eris.
Sanguis equi suffimen erit, vitulique favilla;
  Tertia res durae culmen inane fabae.
Pastor, oves saturas ad prima crepuscula lustra:
  Unda prius spargat, virgaque verrat humum.
Frondibus et fixis decorentur ovilia ramis,
  Et tegat ornatas longa corona fores.
Caerulei fiant vivo de sulfure fumi;
  Tactaque fumanti sulfure balet ovis.
Ure mares oleas taedamque herbasque Sabinas,
  Et crepet in mediis laurus adusta focis;
Libaque de milio milii fiscella sequatur:
  Rustica praecipue est hoc dea laeta cibo.
Adde dapes mulctramque suas; dapibusque resectis
  Silvicolam tepido lacte precare Palen.
Consule, dic, pecori pariter pecorisque magistris:
  Effugiat stabulis noxa repulsa meis.
Sive sacro pavi, sedive sub arbore sacra,
  Pabulaque e bustis inscia carpsit ovis;
Si nemus intravi vetitum, nostrisve fugatae
  Sunt oculis nymphae, semicaperve deus;
Si mea falx ramo lucum spoliavit opaco,
  Unde data est aegrae fiscina frondis ovi;

Da veniam culpae: nec, dum degrandinet, obsit
  Agresti fano supposuisse pecus;
Nec noceat turbasse lacus. Ignoscite, nymphae,
  Mota quod obscuras ungula fecit aquas.
Tu, dea, pro nobis fontes fontanaque placa
  Numina; tu sparsos per nemus omne deos.
Nec Dryadas, nec nos videamus labra Dianae
  Nec Faunum, medio cum premit arva die.
Pelle procul morbos. Valeant hominesque gregesque;
  Et valeant vigiles, provida turba, canes.
Neve minus multos redigam, quam mane fuerunt,
  Neve gemam referens vellera rapta lupo.
Absit iniqua fames. Herbae frondesque supersint,
  Quaeque lavent artus, quaeque bibantur, aquae.
Ubera plena premam; referat mihi caseus aera,
  Dentque viam liquido vimina rara sero;
Sitque salax aries, conceptaque semina conjunx
  Reddat, et in stabulo multa sit agna meo;
Lanaque proveniat, nullas laesura puellas,
  Mollis, et ad teneras quamlibet apta manus.
Quae precor, eveniant: et nos faciamus ad annum
  Pastorum dominae grandia liba Pali.
His dea placanda est: haec tu conversus ad ortus
  Dic quater, et vivo perlue rore manus.
Tum licet, apposita, veluti cratere, camella,
  Lac niveum potes purpureamque sapam;
Moxque per ardentes stipulae crepitantis acervos
  Trajicias celeri strenua membra pede.—
Expositus mos est, moris mihi restat origo:
  Turba facit dubium, coeptaque nostra tenet.
Omnia purgat edax ignis, vitiumque metallis
  Excoquit; idcirco cum duce purgat oves.
An, quia cunctarum contraria semina rerum
  Sunt duo discordes, ignis et unda, dei,
Junxerunt elementa patres aptumque putarunt
  Ignibus et sparsa tangere corpus aqua?
An, quod in his vitae causa est, haec perdidit exul,
  His nova fit conjunx, haec duo magna putant?
Vix equidem credo. Sunt qui Phaëthonta referri
  Credant et nimias Deucalionis aquas.

Pars quoque, cum saxis pastores saxa feribant,
Scintillam subito prosiluisse ferunt:
Prima quidem periit; stipulis excepta secunda est.
Hoc argumentum flamma Palilis habet?
An magis hunc morem pietas Aeneïa fecit,
Innocuum victo cui dedit ignis iter?
Num tamen est vero propius, cum condita Roma est,
Transferri jussos in nova tecta Lares
Mutantesque domum tectis agrestibus ignem
Et cessaturae supposuisse casae,
Per flammas saluisse pecus, saluisse colonos?
Quod fit natali nunc quoque, Roma, tuo.—
Ipse locum casus vati facit. Urbis origo
Venit: ades factis, magne Quirine, tuis.
Jam luerat poenas frater Numitoris et omne
Pastorum gemino sub duce vulgus erat:
Contrahere agrestes et moenia ponere utrique
Convenit; ambigitur, moenia ponat uter.
Nil opus est, dixit, certamine, Romulus, ullo.
Magna fides avium est; experiamur aves.
Res placet: alter init nemorosi saxa Palati,
Alter Aventinum mane cacumen init.
Sex Remus, hic volucres bis sex videt ordine: pacto
Statur et arbitrium Romulus urbis habet.
Apta dies legitur, qua moenia signet aratro.
Sacra Palis suberant, inde movetur opus.
Fossa fit ad solidum, fruges jaciuntur in ima,
Et de vicino terra petita solo.
Fossa repletur humo, plenaeque imponitur ara,
Et novus accenso fungitur igne focus.
Inde premens stivam designat moenia sulco;
Alba jugum niveo cum bove vacca tulit.
Vox fuit haec regis: Condenti, Juppiter, urbem,
Et genitor Mavors, Vestaque mater ades,
Quosque pium est adhibere deos, advertite cuncti:
Auspicibus vobis hoc mihi surgat opus.
Longa sit huic aetas dominaeque potentia terrae:
Sitque sub hac oriens occiduusque dies.
Ille precabatur; tonitru dedit omina laevo
Juppiter, et laevo fulmina missa polo.

Augurio laeti jaciunt fundamina cives,
Et novus exiguo tempore murus erat.
Hoc Celer urget opus, quem Romulus ipse vocarat;
Sintque, Celer, curae, dixerat, ista tuae,
Neve quis aut muros, aut factam vomere fossam
Transeat; audentem talia dede neci.
Quod Remus ignorans, humiles contemnere muros
Coepit, et, His populus, dicere, tutus erit?
Nec mora, transiluit. Rutro Celer occupat ausum;
Ille premit duram sanguinolentus humum.
Haec ubi rex didicit, lacrimas introrsus obortas
Devorat et clausum pectore vulnus habet.
Flere palam non vult exemplaque fortia servat,
Sicque meos muros transeat hostis, ait.
Dat tamen exequias: nec jam suspendere fletum
Sustinet, et pietas dissimulata patet;
Osculaque applicuit posito suprema feretro,
Atque ait, Invito frater adempte, vale!
Arsurosque artus unxit. Fecere, quod ille,
Faustulus, et maestas Acca soluta comas.
Tum juvenem nondum facti flevere Quirites;
Ultima plorato subdita flamma rogo est.
Urbs oritur—quis tunc hoc ulli credere posset?—
Victorem terris impositura pedem.
Cuncta regas, et sis magno sub Caesare semper,
Saepe etiam plures nominis hujus habe;
Et quoties steteris domito sublimis in orbe,
Omnia sint humeris inferiora tuis.

IX. KAL. 23RD.

Dicta Pales nobis; idem Vinalia dicam:
Una tamen media est inter utramque dies.
Numina vulgares Veneris celebrate puellae;
Multa professarum quaestibus apta Venus.
Poscite thure dato formam populique favorem;
Poscite blanditias, dignaque verba joco:
Cumque sua dominae date grata sisymbria myrto,
Textaque composita juncea vincla rosa.
Templa frequentari Collinae proxima portae
Nunc decet; a Siculo nomina colle tenent.

Utque Syracusas Arethusidas abstulit armis
  Claudius et bello te quoque cepit, Eryx,
Carmine vivacis Venus est translata Sibyllae,
  Inque suae stirpis maluit urbe coli.
Cur igitur Veneris festum Vinalia dicant,
  Quaeritis, et quare sit Jovis ista dies.
Turnus an Aeneas Latiae gener esset Amatae,
  Bellum erat: Etruscas Turnus adorat opes.
Clarus erat sumptisque ferox Mezentius armis,
  Et vel equo magnus, vel pede major erat.
Quem Rutuli Turnusque suis adsciscere tentant
  Partibus. Haec contra dux ita Tuscus ait:
Stat mihi non parvo virtus mea. Vulnera testor,
  Armaque, quae sparsi sanguine saepe meo:
Qui petis auxilium, non grandia divide mecum
  Praemia de lacubus proxima musta tuis.
Nulla mora est operae; vestrum dare, vincere nostrum est.
  Quam velit Aeneas ista negata mihi!
Annuerant Rutuli: Mezentius induit arma.
  Induit Aeneas, alloquiturque Jovem:
Hostica Tyrrheno vota est vindemia regi;
  Juppiter, e Latio palmite musta feres.
Vota valent meliora: cadit Mezentius ingens,
  Atque indignanti pectore plangit humum.
Venerat autumnus, calcatis sordidus uvis;
  Redduntur merito debita vina Jovi.
Dicta dies hinc est Vinalia. Juppiter illam
  Vindicat, et festis gaudet inesse suis.

VII. KAL. 25TH.

Sex ubi, quae restant, luces Aprilis habebit,
  In medio cursu tempora veris erunt,
Et frustra pecudem quaeres Athamantidos Helles,
  Signaque dant imbres, exoriturque Canis.

Hac mihi Nomento Romam cum luce redirem,
  Obstitit in media candida pompa via.
Flamen in antiquae lucum Robiginis ibat,
  Exta canis flammis, exta daturus ovis.
Protinus accessi, ritus ne nescius essem.
  Edidit haec Flamen verba, Quirine, tuus:

Aspera Robigo, parcas Cerealibus herbis,
  Et tremat in summa leve cacumen humo.
Tu sata sideribus caeli nutrita secundis
  Crescere, dum fiant falcibus apta, sinas.
Vis tua non levis est. Quae tu frumenta notasti,
  Maestus in amissis illa colonus habet.
Nec venti tantum Cereri nocuere, nec imbres,
  Nec sic marmoreo pallet adusta gelu,
Quantum, si culmos Titan incalfacit udos:
  Tunc locus est irae, diva timenda, tuae.
Parce, precor, scabrasque manus a messibus aufer,
  Neve noce cultis: posse nocere sat est.
Neu teneras segetes, sed durum amplectere ferrum,
  Quodque potest alios perdere, perde prior.
Utilius gladios et tela nocentia carpes.
  Nil opus est illis: otia mundus agit.
Sarcula nunc durusque bidens et vomer aduncus,
  Ruris opes, niteant; inquinet arma situs.
Conatusque aliquis vagina ducere ferrum,
  Adstrictum longa sentiat esse mora.
At tu ne viola Cererem, semperque colonus
  Absenti possit solvere vota tibi.
Dixerat: a dextra villis mantele solutis,
  Cumque meri patera thuris acerra fuit.
Thura focis vinumque dedit, fibrasque bidentis,
  Turpiaque obscaenae vidimus exta canis.
Tum mihi, Cur detur sacris nova victima, quaeris;
  —Quaesieram causam—percipe, Flamen ait:
Est Canis, Icarium dicunt, quo sidere moto
  Tosta sitit tellus, praecipiturque seges.
Pro cane sidereo canis hic imponitur arae,
  Et, quare pereat, nil nisi nomen habet.

IV. KAL. 28TH.

Cum Phrygis Assaraci Tithonia fratre relicto
  Sustulit immenso ter jubar orbe suum,
Mille venit variis florum dea nexa coronis,
  Scena joci morem liberioris habet.
Exit et in Maias sacrum Florale kalendas.
  Tunc repetam: nunc me grandius urget opus.

Aufert Vesta diem; cognati Vesta recepta est
Limine: sic justi constituere senes.
Phoebus habet partem, Vestae pars altera cessit;
Quod superest illis, tertius ipse tenet.
State Palatinae laurus, praetextaque quercu
Stet domus. Aeternos tres habet una deos.

LIBER V.

Quaeritis unde putem Maio data nomina mensi;
Non satis est liquido cognita causa mihi.
Ut stat et incertus qua sit sibi nescit eundum,
Cum videt ex omni parte viator iter,
Sic, quia posse datur diversas reddere causas,
Qua ferar ignoro, copiaque ipsa nocet.
Dicite, quae fontes Aganippidos Hippocrenes
Grata Medusaei signa tenetis equi.
Dissensere deae; quarum Polyhymnia coepit
Prima; silent aliae, dictaque mente notant.
Post chaos, ut primum data sunt tria corpora mundo,
Inque novas species omne recessit opus,
Pondere terra suo subsedit, et aequora traxit,
At caelum levitas in loca summa tulit.
Sol quoque cum stellis nulla gravitate retentus,
Et vos lunares exsiluistis equi.
Sed neque terra diu caelo, nec caetera Phoebo
Sidera cedebant: par erat omnis honos.
Saepe aliquis solio quod tu, Saturne, tenebas,
Ausus de media plebe sedere deus;
Et latus Oceano quivis deus advena junxit,
Et Tethys extremo saepe recepta loco est;
Donec Honos, placidoque decens Reverentia vultu
Corpora legitimis imposuere toris.
Hinc sata Majestas, quae mundum temperat omnem,
Quaque die partu est edita, magna fuit.

Nec mora: consedit medio sublimis Olympo,
Aurea, purpureo conspicienda sinu.
Consedere simul Pudor et Metus. Omne videres
Numen ad hanc vultus composuisse suos.
Protinus intravit mentes suspectus honorum;
Fit pretium dignis, nec sibi quisque placet.
Hic status in caelo multos permansit in annos,
Dum senior fatis excidit arce deus.
Terra feros partus, immania monstra, Gigantas
Edidit, ausuros in Jovis ire domum.
Mille manus illis dedit, et pro cruribus angues,
Atque ait, In magnos arma movete deos.
Exstruere hi montes ad sidera summa parabant,
Et magnum bello sollicitare Jovem.
Fulmina de caeli jaculatus Juppiter arce
Vertit in auctores pondera vasta suos.
His bene Majestas armis defensa deorum
Restat, et ex illo tempore culta manet.
Assidet inde Jovi: Jovis est fidissima custos,
Et praestat sine vi sceptra tenere Jovi.
Venit et in terras: coluerunt Romulus illam
Et Numa, mox alii, tempore quisque suo.
Illa patres in honore pio matresque tuetur;
Illa comes pueris virginibusque venit;
Illa datos fasces commendat, eburque curule;
Illa coronatis alta triumphat equis.
Finierat voces Polyhymnia: dicta probarunt
Clioque, et curvae scita Thalia lyrae.—
Excipit Uranie: fecere silentia cunctae,
Et vox audiri nulla, nisi illa, potest.
Magna fuit quondam capitis reverentia cani,
Inque suo pretio ruga senilis erat.
Martis opus juvenes animosaque bella gerebant,
Et pro dis aderant in statione suis.
Viribus illa minor, nec habendis utilis armis,
Consilio patriae saepe ferebat opem.
Nec nisi post annos patuit tunc Curia seros,
Nomen et aetatis mite Senatus erat.
Jura dabat populo senior; finitaque certis
Legibus est aetas, unde petatur honos.

Et medius juvenum, non indignantibus ipsis,
Ibat, et interior, si comes unus erat.
Verba quis auderet coram sene digna rubore
Dicere? censuram longa senecta dabat.
Romulus hoc vidit, selectaque pectora Patres
Dixit. Ad hos urbis summa relata novae.
Hinc sua majores posuisse vocabula Maio
Tangor, et aetati consuluisse suae.
Et Numitor dixisse potest, Da, Romule, mensem
Hunc senibus! nec avum sustinuisse nepos.
Nec leve praepositi pignus successor honoris
Junius, a juvenum nomine dictus, adest.—
Tunc sic, neglectos hedera redimita capillos,
Prima sui coepit Calliopea chori:
Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, qua patet, ambit aquis.
Hinc sata Pleïone cum caelifero Atlante
Jungitur, ut fama est, Pleïadasque parit.
Quarum Maia suas forma superasse sorores
Traditur, et summo concubuisse Jovi.
Haec enixa jugo cupressiferae Cyllenes
Aetherium volucri qui pede carpit iter.
Arcades hunc, Ladonque rapax, et Maenalon ingens
Rite colunt, Luna credita terra prior.
Exul ab Arcadia Latios Evander in agros
Venerat, impositos attuleratque deos.
Hic, ubi nunc Roma est orbis caput, arbor et herbae
Et paucae pecudes et casa rara fuit.
Quo postquam ventum est, Consistite! praescia mater,
Nam locus imperii rus erit istud, ait.
Et matri et vati paret Nonacrius heros,
Inque peregrina constitit hospes humo.
Sacraque multa quidem, sed Fauni prima bicornis
Has docuit gentes, alipedisque dei.
Semicaper, coleris cinctutis, Faune, Lupercis,
Cum lustrant celebres vellera secta vias.
At tu materno donasti nomine mensem,
Inventor curvae, furibus apte, fidis.
Nec pietas haec prima tua est: septena putaris,
Pleïadum numerum, fila dedisse lyrae.

Haec quoque desierat; laudata est voce sororum.
Quid faciam? turbae pars habet omnis idem.
Gratia Pieridum nobis aequaliter assit,
Nullaque laudetur plusve minusve mihi.

KAL. 1ST.

Ab Jove surgat opus. Prima mihi nocte videnda
Stella est in cunas officiosa Jovis.
Nascitur Oleniae signum pluviale Capellae;
Illa dati caelum praemia lactis habet.
Naïs Amalthea, Cretaea nobilis Ida,
Dicitur in silvis occuluisse Jovem.
Huic fuit haedorum mater formosa duorum,
Inter Dictaeos conspicienda greges,
Cornibus aëriis atque in sua terga recurvis,
Ubere, quod nutrix posset habere Jovis.
Lac dabat illa deo. Sed fregit in arbore cornu,
Truncaque dimidia parte decoris erat.
Sustulit hoc nymphe, cinxitque decentibus herbis,
Et plenum pomis ad Jovis ora tulit.
Ille, ubi res caeli tenuit solioque paterno
Sedit et invicto nil Jove majus erat,
Sidera nutricem, nutricis fertile cornu
Fecit; quod dominae nunc quoque nomen habet.

Praestitibus Maiae Laribus videre Kalendae
Aram constitui signaque parva deum.
Vota erat illa quidem Curibus; sed multa vetustas
Destruit, et saxo longa senecta nocet.
Causa tamen positi fuerat cognominis illis,
Quod praestant oculis omnia tuta suis.
Stant quoque pro nobis et praesunt moenibus urbis,
Et sunt praesentes auxiliumque ferunt.
At canis ante pedes, saxo fabricatus eodem,
Stabat. Quae standi cum Lare causa fuit?
Servat uterque domum; domino quoque fidus uterque;
Compita grata deo, compita grata cani;
Exagitant et Lar et turba Diania fures;
Pervigilantque Lares, pervigilantque canes.
Bina gemellorum quaerebam signa deorum,
Viribus annosae facta caduca morae:

Mille Lares, Geniumque ducis, qui tradidit illos,
  Urbs habet; et vici numina trina colunt.

Quo feror? Augustus mensis mihi carminis hujus
  Jus habet; interea Diva canenda Bona est.
Est moles nativa loco—res nomina fecit—
  Appellant Saxum; pars bona montis ea est.
Huic Remus institerat frustra, quo tempore fratri
  Prima Palatinae regna dedistis aves.
Templa Patres illic, oculos exosa viriles,
  Leniter acclivi constituere jugo.
Dedicat haec veteris Clausorum nominis heres,
  Virgineo nullum corpore passa virum.
Livia restituit, ne non imitata maritum
  Esset, et ex omni parte secuta virum.

VI. NON. 2ND.

Postera cum roseam pulsis Hyperionis astris
  In matutinis lampada tollit equis,
Frigidus Argestes summas mulcebit aristas,
  Candidaque a capreis vela dabuntur aquis.
At simul inducunt obscura crepuscula noctem,
  Pars Hyadum toto de grege nulla latet.
Ora micant Tauri septem radiantia flammis,
  Navita quas Hyadas Graius ab imbre vocat.
Pars Bacchum nutrisse putat; pars credidit esse
  Tethyos has neptes Oceanique senis.
Nondum stabat Atlas humeros oneratus Olympo,
  Cum satus est forma conspiciendus Hyas.
Hunc stirps Oceani maturis nixibus Aethra
  Edidit, et nymphas; sed prior ortus Hyas.
Dum nova lanugo, pavidos formidine cervos
  Terret et est illi praeda benigna lepus;
At postquam virtus annis adolevit, in apros
  Audet et hirsutas cominus ire feras.
Dumque petit latebras fetae catulosque leaenae,
  Ipse fuit Libycae praeda cruenta ferae.
Mater Hyan, et Hyan maestae flevere sorores,
  Cervicemque polo suppositurus Atlas;
Victus uterque parens tamen est pietate sororum.
  Illa dedit caelum; nomina fecit Hyas.

V. NON. 3RD

Mater, ades, florum, ludis celebranda jocosis:
  Distuleram partes mense priore tuas.
Incipis Aprili, transis in tempora Maii.
  Alter te fugiens, cum venit alter habet.
Cum tua sint cedantque tibi confinia mensum,
  Convenit in laudes ille vel ille tuas.
Circus in hunc exit, clamataque palma theatris:
  Hoc quoque cum Circi munere carmen eat.
Ipsa doce, quae sis. Hominum sententia fallax,
  Optima tu proprii nominis auctor eris.
Sic ego. Sic nostris respondit diva rogatis:
  —Dum loquitur vernas efflat ab ore rosas—
Chloris eram, quae Flora vocor. Corrupta Latino
  Nominis est nostri littera Graeca sono.
Chloris eram nymphe Campi Felicis, ubi audis
  Rem fortunatis ante fuisse viris.
Quae fuerit mihi forma, grave est narrare modestae;
  Sed generum matri repperit illa deum.
Ver erat, errabam; Zephyrus conspexit, abibam;
  Insequitur, fugio; Fortior ille fuit,
Et dederat fratri Boreas jus omne rapinae,
  Ausus Erechthea praemia ferre domo.
Vim tamen emendat dando mihi nomina nuptae;
  Inque meo non est ulla querela toro.
Vere fruor semper; semper nitidissimus annus:
  Arbor habet frondes, pabula semper humus.
Est mihi fecundus dotalibus hortus in agris;
  Aura fovet, liquidae fonte rigatur aquae.
Hunc meus implevit generoso flore maritus,
  Atque ait, Arbitrium tu, dea, floris habe.
Saepe ego digestos volui numerare colores,
  Nec potui; numero copia major erat.
Roscida cum primum foliis excussa pruina est,
  Et variae radiis intepuere comae,
Conveniunt pictis incinctae vestibus Horae,
  Inque leves calathos munera nostra legunt.
Protinus accedunt Charites, nectuntque coronas,
  Sertaque caelestes implicitura comas.

Prima per immensas sparsi nova semina gentes;
  Unius tellus ante coloris erat.
Prima Therapnaeo feci de sanguine florem;
  Et manet in folio scripta querela suo.
Tu quoque nomen habes cultos, Narcisse, per hortos,
  Infelix, quod non alter et alter eras!
Quid Crocon, aut Attin referam, Cinyraque creatum,
  De quorum per me vulnere surgit honor?
Mars quoque, si nescis, per nostras editus artes.
  Juppiter hoc ut adhuc nesciat, usque precor.
Sancta Jovem Juno, nata sine matre Minerva,
  Officio doluit non eguisse suo.
Ibat, ut Oceano quereretur furta mariti:
  Restitit ad nostras fessa labore fores.
Quam simul aspexi, Quid te, Saturnia, dixi,
  Attulit? Exponit, quem petat illa locum:
Addidit et causam. Verbis solabar amicis.
  Non, inquit, verbis cura levanda mea est.
Si pater est factus neglecto conjugis usu
  Juppiter, et solus nomen utrumque tenet,
Cur ego desperem fieri sine conjuge mater,
  Et parere intacto, dummodo casta, viro?
Omnia tentabo latis medicamina terris,
  Et freta Tartareos excutiamque sinus.
Vox erat in cursu: vultum dubitantis habebam.
  Nescio quid, nymphe, posse videris, ait.
Ter volui promittere opem, ter lingua retenta est:
  Ira Jovis magni causa timoris erat.
Fer, precor, auxilium, dixit; celabitur auctor:
  Et Stygiae numen testificatur aquae
Quod petis, Oleniis, inquam, mihi missus ab arvis
  Flos dabit. Est hortis unicus ille meis.
Qui dabat, Hoc, dixit, sterilem quoque tange juvencam;
  Mater erit. Tetigi; nec mora, mater erat.
Protinus haerentem decerpsi pollice florem.
  Tangitur; et tacto concipit illa sinu.
Jamque gravis Thracen et laeva Propontidos intrat,
  Fitque potens voti; Marsque creatus erat;
Qui memor accepti per me natalis, Habeto
  Tu quoque Romulea, dixit, in urbe locum.

Forsitan in teneris tantum mea regna coronis
  Esse putes; tangit numen et arva meum.
Si bene floruerint segetes, erit area dives;
  Si bene floruerit vinea, Bacchus erit;
Si bene floruerint oleae, nitidissimus annus,
  Poma quoque eventum temporis hujus habent.
Flore semel laeso pereunt viciaeque fabaeque,
  Et pereunt lentes, advena Nile, tuae.
Vina quoque in magnis operose condita cellis
  Florent, et nebulae dolia summa tegunt.
Mella meum munus. Volucres ego mella daturas
  Ad violam, et cytisos, et thyma cana voco.
Nos quoque idem facimus tunc, cum juvenilibus annis
  Luxuriant animi corporaque ipsa vigent.—
Talia dicentem tacitus mirabar. At illa,
  Jus tibi discendi, si qua requiris, ait.
Dic, dea, respondi, ludorum quae sit origo.
  Vix bene desieram; rettulit illa mihi.
Caetera luxuriae nondum instrumenta vigebant:
  Aut pecus, aut latam dives habebat humum;
Hinc etiam *locuples*, hinc ipsa *pecunia* dicta est.
  Sed jam de vetito quisque parabat opes:
Venerat in morem populi depascere saltus;
  Idque diu licuit, poenaque nulla fuit.
Vindice servabat nullo sua publica vulgus;
  Jamque in privato pascere inertis erat.
Plebis ad aediles perducta licentia talis
  Publicios: animus defuit ante viris.
Rem populus recipit: mulctam subiere nocentes;
  Vindicibus laudi publica cura fuit.
Mulcta data est ex parte mihi; magnoque favore
  Victores ludos instituere novos.
Parte locant clivum, qui tunc erat ardua rupes.
  Utile nunc iter est, Publiciumque vocant.—
Annua credideram spectacula facta; negavit:
  Addidit et dictis altera verba suis.
Nos quoque tangit honor festis gaudemus et aris,
  Turbaque caelestes ambitiosa sumus.
Saepe deos aliquis peccando fecit iniquos,
  Et pro delictis hostia blanda fuit.

Saepe Jovem vidi, cum jam sua mittere vellet
  Fulmina, thure dato sustinuisse manum.
At si negligimur, magnis injuria poenis
  Solvitur et justum praeterit ira modum.
Respice Thestiaden; flammis absentibus arsit.
  Causa est, quod Phoebes ara sine igne fuit.
Respice Tantaliden; eadem dea vela tenebat.
  Virgo est, et spretos bis tamen ulta focos.
Hippolyte infelix, velles coluisse Dionen
  Cum consternatis deripereris equis.
Longa referre mora est correcta oblivia damnis.
  Me quoque Romani praeteriere patres.
Quid facerem? per quod fierem manifesta doloris?
  Exigerem nostrae qualia damna notae?
Excidit officium tristi mihi. Nulla tuebar
  Rura, nec in pretio fertilis hortus erat.
Lilia deciderant; violas arere videres,
  Filaque punicei languida facta croci.
Saepe mihi Zephyrus, Dotes corrumpere noli
  Ipsa tuas, dixit. Dos mihi vilis erat.
Florebant oleae; venti nocuere protervi.
  Florebant segetes; grandine laesa Ceres.
In spe vitis erat; caelum nigrescit ab Austris,
  Et subita frondes decutiuntur aqua.
Nec volui fieri, nec sum crudelis in ira:
  Cura repellendi sed mihi nulla fuit.
Convenere Patres, et, si bene floreat annus,
  Numinibus nostris annua festa vovent.
Annuimus voto. Consul cum consule ludos
  Postumio Laenas persoluere mihi.—
Quaerere conabar, quare lascivia major
  His foret in ludis, liberiorque jocus:
Sed mihi succurrit, numen non esse severum,
  Aptaque deliciis munera ferre deam.
Tempora sutilibus cinguntur pota coronis,
  Et latet injecta splendida mensa rosa.
Ebrius incinctis philyra conviva capillis
  Saltat, et imprudens utitur arte meri.
Ebrius ad durum formosae limen amicae
  Cantat; habent unctae mollia serta comae.

Nulla coronata peraguntur seria fronte;
  Nec liquidae vinctis flore bibuntur aquae.
Donec eras mixtus nullis, Acheloë, racemis,
  Gratia sumendae non erat ulla rosae.
Bacchus amat flores: Baccho placuisse coronam,
  Ex Ariadnaeo sidere nosse potes.
Scena levis decet hanc: non est, mihi credite, non est
  Illa cothurnatas inter habenda deas.
Turba quidem cur hos celebret meretricia ludos,
  Non ex difficili causa petita subest.
Non est de tetricis, non est de magna professis:
  Vult sua plebeio sacra patere choro;
Et monet aetatis specie, dum floreat, uti,
  Contemni spinam, cum cecidere rosae.
Cur tamen, ut dantur vestes Cerealibus albae,
  Sic est haec cultu versicolore decens?
An quia maturis albescit messis aristis,
  Et color et species floribus omnis inest?
Annuit; et motis flores cecidere capillis,
  Accidere in mensas ut rosa missa solet.
Lumina restabant, quorum me causa latebat,
  Cum sic errores abstulit illa meos:
Vel quia purpureis collucent floribus agri,
  Lumina sunt nostros visa decere dies;
Vel quia nec flos est hebeti, nec flamma, colore,
  Atque oculos in se splendor uterque trahit;
Vel quia deliciis nocturna licentia nostris
  Convenit. A vero tertia causa venit.
Est breve praeterea, de quo mihi quaerere restat,
  Si liceat, dixi. Dixit et illa, Licet.
Cur tibi pro Libycis clauduntur rete leaenis
  Imbelles capreae, sollicitusque lepus?
Non sibi, respondit, silvas cessisse, sed hortos,
  Arvaque pugnaci non adeunda ferae.
Omnia finierat, tenues secessit in auras,
  Mansit odor, posses scire fuisse deam.
Floreat ut toto carmen Nasonis in aevo,
  Sparge, precor, donis pectora nostra tuis.—

Nocte minus quarta promet sua sidera Chiron
  Semivir et flavi corpore mixtus equi.
Pelion Haemoniae mons est obversus in Austros;
  Summa virent pinu, cetera quercus habet.
Phillyrides tenuit. Saxo stant antra vetusto,
  Quae justum memorant incoluisse senem.
Ille manus, olim missuras Hectora leto,
  Creditur in lyricis detinuisse modis.
Venerat Alcides exhausta parte laborum,
  Jussaque restabant ultima pene viro.
Stare simul casu Trojae duo fata videres:
  Hinc puer Aeacides, hinc Jove natus erat.
Excipit hospitio juvenem Philyreïus heros;
  Et causam adventus hic rogat, ille docet.
Perspicit interea clavam spoliumque leonis,
  Virque ait, his armis, armaque digna viro!
Nec se, quin horrens auderent tangere setis
  Vellus, Achilleae continuere manus.
Dumque senex tractat squalentia tela venenis,
  Excidit et laevo fixa sagitta pede est.
Ingemuit Chiron traxitque e corpore ferrum;
  Et gemit Alcides, Haemoniusque puer.
Ipse tamen lectas Pagasaeis collibus herbas
  Temperat et varia vulnera mulcet ope.
Virus edax superabat opem penitusque recepta
  Ossibus et toto corpore pestis erat.
Sanguine Centauri Lernaeae sanguis Echidnae
  Mixtus ad auxilium tempora nulla dabat.
Stabat, ut ante patrem, lacrimis perfusus Achilles:
  Sic flendus Peleus, si moreretur, erat.
Saepe manus aegras manibus fingebat amicis;
  Morum, quos fecit, praemia doctor habet.
Oscula saepe dedit; dixit quoque saepe jacenti:
  Vive, precor, nec me care relinque pater!
Nona dies aderat cum tu, justissime Chiron,
  Bis septem stellis corpora cinctus eras.

III. NON. 5TH.

Hunc Lyra curva sequi cuperet; sed idonea nondum
  Est via. Nox aptum tertia tempus erit.

PR. NON. 6TH.

Scorpios in caelo, cum cras lucescere Nonas
  Dicimus, a media parte notandus erit.

VII. ID. 9TH.

Hinc ubi protulerit formosa ter Hesperus ora,
  Ter dederint Phoebo sidera victa locum,
Ritus erit veteris, nocturna Lemuria, sacri:
  Inferias tacitis Manibus illa dabunt.
Annus erat brevior, nec adhuc pia februa norant
  Nec tu dux mensum, Jane biformis, eras.
Jam tamen extincto cineri sua dona ferebant,
  Compositique nepos busta piabat avi.
Mensis erat Maius, majorum nomine dictus,
  Qui partem prisci nunc quoque moris habet.
Nox ubi jam media est somnoque silentia praebet
  Et canis et variae conticuistis aves;
Ille memor veteris ritus timidusque deorum
  Surgit—habent gemini vincula nulla pedes—
Signaque dat, digitis medio cum pollice junctis,
  Occurrat tacito ne levis umbra sibi;
Cumque manus puras fontana perluit unda,
  Vertitur et nigras accipit ore fabas
Aversusque jacit; sed dum jacit, Hac ego mitto;
  His, inquit, redimo meque meosque fabis.
Hoc novies dicit, nec respicit. Umbra putatur
  Colligere, et nullo terga vidente sequi.
Rursus aquam tangit, Temesaeaque concrepat aera,
  Et rogat, ut tectis exeat umbra suis.
Cum dixit novies, Manes exite paterni!
  Respicit, et pure sacra peracta putat.—
Dicta sit unde dies, quae nominis exstet origo,
  Me fugit. Ex aliquo est invenienda deo.
Pleiade nate, mone, virga venerande potenti:
  Saepe tibi Stygii regia visa Jovis.
Venit adoratus Caducifer. Accipe causam
  Nominis; ex ipso cognita causa deo est.
Romulus ut tumulo fraternas condidit umbras,
  Et male veloci justa soluta Remo,

Faustulus infelix, et passis Acca capillis
  Spargebant lacrimis ossa perusta suis.
Inde domum redeunt sub prima crepuscula maesti,
  Utque erat, in duro procubuere toro.
Umbra cruenta Remi visa est assistere lecto,
  Atque haec exiguo murmure verba loqui:
En ego dimidium vestri parsque altera voti
  Cernite sim qualis! qui modo qualis eram!
Qui modo, si volucres habuissem regna jubentes,
  In populo potui maximus esse meo.
Nunc elapsa rogi flammis et inanis imago.
  Haec est ex illo forma relicta Remo.
Heu! ubi Mars pater est! si vos modo vera locuti,
  Uberaque expositis ille ferina dedit.
Quem lupa servavit, manus hunc temeraria civis
  Perdidit. O quanto mitior illa fuit!
Saeve Celer, crudelem animam per vulnera reddas,
  Utque ego, sub terras sanguinolentus eas!
Noluit hoc frater; pietas aequalis in illo est.
  Quod potuit, lacrimas manibus ille dedit.
Hunc vos per lacrimas, per vestra alimenta rogate,
  Ut celebrem nostro signet honore diem.
Mandantem amplecti cupiunt et brachia tendunt;
  Lubrica prensantes effugit umbra manus.
Ut secum fugiens somnos abduxit imago,
  Ad regem voces fratris uterque ferunt.
Romulus obsequitur, lucemque Remuria dixit
  Illam, qua positis justa feruntur avis.
Aspera mutata est in levem tempore longo
  Littera, quae toto nomine prima fuit.
Mox etiam Lemures animas dixere silentum;
  Hic sensus verbi, vis ea vocis erat.—
Fana tamen veteres illis clausere diebus,
  Ut nunc ferali tempore operta vides.
Nec viduae taedis eadem, nec virginis apta
  Tempora; quae nupsit, non diuturna fuit.
Hac quoque de causa, si te proverbia tangunt,
  Mense malas Maio nubere vulgus ait.
Sed tamen haec tria sunt sub eodem tempore festa
  Inter se nulla continuata die.

VI. ID. 10TH.

Quorum si mediis Boeoton Oriona quaeres,
  Falsus eris. Signi causa canenda mihi.
Juppiter et, lato qui regnat in aequore, frater
  Carpebant socias Mercuriusque vias.
Tempus erat quo versa jugo referuntur aratra
  Et pronus saturae lac bibit agnus ovis.
Forte senex Hyrieus, angusti cultor agelli,
  Hos videt, exiguam stabat ut ante casam.
Atque ita, Longa via est nec tempora longa supersunt,
  Dixit, et hospitibus janua nostra patet.
Addidit et vultum verbis, iterumque, rogavit.
  Parent promissis, dissimulantque deos.
Tecta senis subeunt nigro deformia fumo;
  Ignis in hesterno stipite parvus erat.
Ipse genu nixus flammas exsuscitat aura,
  Et promit quassas comminuitque faces.
Stant calices: minor inde fabas, olus alter habebat,
  Et spumant testu pressus uterque suo.
Dumque mora est, tremula dat vina rubentia dextra.
  Accipit aequoreus pocula prima deus.
Quae simul exhausit, Da, nunc bibat ordine, dixit,
  Juppiter. Audito palluit ille Jove.
Ut rediit animus, cultorem pauperis agri
  Immolat et magno torret in igne bovem;
Quaeque puer quondam primis diffuderat annis,
  Promit fumoso condita vina cado.
Nec mora, flumineam lino celantibus ulvam,
  Sic quoque non altis, incubuere toris.
Nunc dape, nunc posito mensae nituere Lyaeo.
  Terra rubens crater, pocula fagus erant.
Verba fuere Jovis: Si quid fert impetus, ora:
  Omne feres. Placidi verba fuere senis:
Cara fuit conjunx, prima mihi cura juventa
  Cognita. Nunc ubi sit, quaeritis? urna tegit.
Huic ego juratus, vobis in verba vocatis,
  Conjugio dixi sola fruere meo.
Et dixi, et servo, sed enim diversa voluntas
  Est mihi: nec conjunx, sed pater esse volo.

Annuerant omnes; omnes ad terga juvenci
  Constiterant: pudor est ulteriora loqui.
Tum superinjecta texere madentia terra.
  Jamque decem menses, et puer ortus erat.
Hunc Hyrieus, quia sic genitus, vocat Uriona:
  Perdidit antiquum littera prima sonum.
Creverat immensum; comitem sibi Delia sumpsit;
  Ille deae custos, ille satelles erat.
Verba movent iras non circumspecta deorum.
  Quam nequeam, dixit, vincere, nulla fera est.
Scorpion immisit Tellus. Fuit impetus illi
  Curva gemelliparae spicula ferre deae.
Obstitit Orion. Latona nitentibus astris
  Addidit, et, Meriti praemia, dixit, habe.

IV. ID. 12TH.

Sed quid et Orion et caetera sidera mundo
  Cedere festinant, noxque coarctat iter?
Quid solito citius liquido jubar aequore tollit
  Candida, lucifero praeveniente, dies?
Fallor, an arma sonant? Non fallimur arma sonabant;
  Mars venit, et veniens bellica signa dedit.
Ultor ad ipse suos caelo descendit honores,
  Templaque in Augusto conspicienda Foro.
Et deus est ingens, et opus. Debebat in urbe
  Non aliter nati Mars habitare sui.
Digna Giganteis haec sunt delubra tropaeis:
  Hinc fera Gradivum bella movere decet;
Seu quis ab Eoo nos impius orbe lacesset,
  Seu quis ab occiduo sole domandus erit.
Perspicit armipotens operis fastigia summi,
  Et probat invictos summa tenere deos.
Perspicit in foribus diversae tela figurae,
  Armaque terrarum milite victa suo.
Hinc videt Aenean oneratum pondere caro,
  Et tot Iuleae nobilitatis avos.
Hinc videt Iliaden humeris ducis arma ferentem,
  Claraque dispositis acta subesse viris.
Spectat et Augusto praetextum nomine templum;
  Et visum, lecto Caesare, majus opus.

Voverat hoc juvenis tunc, cum pia sustulit arma,
  A tantis Princeps incipiendus erat.
Ille manus tendens, hinc stanti milite justo,
  Hinc conjuratis, talia dicta dedit:
Si mihi bellandi pater est Vestaeque sacerdos
  Auctor, et ulcisci numen utrumque paro,
Mars, ades, et satia scelerato sanguine ferrum;
  Stetque favor causa pro meliore tuus.
Templa feres, et me victore vocaberis Ultor.
  Voverat, et fuso laetus ab hoste redit.
Nec satis est meruisse semel cognomina Marti;
  Persequitur Parthi signa retenta manu.
Gens fuit et campis et equis et tuta sagittis,
  Et circumfusis invia fluminibus.
Addiderant animos Crassorum funera genti,
  Cum periit miles signaque duxque simul.
Signa, decus belli, Parthus Romana tenebat,
  Romanaeque aquilae signifer hostis erat.
Isque pudor mansisset adhuc, nisi fortibus armis
  Caesaris Ausoniae protegerentur opes.
Ille notas veteres, et longi dedecus aevi
  Sustulit: agnorunt signa recepta suos.
Quid tibi nunc solitae mitti post terga sagittae,
  Quid loca, quid rapidi profuit usus equi?
Parthe, refers aquilas: victos quoque porrigis arcus.
  Pignora jam nostri nulla pudoris habes.
Rite deo templumque datum nomenque bis ulto,
  Et meritus voti debita solvit honor.
Sollemnes ludos Circo celebrate, Quirites:
  Non visa est fortem scena decere deum.

III. ID. 13TH.

Pleiadas aspicies omnes, totumque sororum
  Agmen, ubi ante Idus nox erit una super.
Tum mihi non dubiis auctoribus incipit aestas,
  Et tepidi finem tempora veris habent.

PR. ID. 14TH.

Idibus ora prior stellantia tollere Taurum
  Indicat: huic signo fabula nota subest.
Praebuit, ut taurus, Tyriae sua terga puellae
  Juppiter, et falsa cornua fronte tulit;

Illa jubam dextra, laeva retinebat amictus ;
  Et timor ipse novi causa decoris erat.
Aura sinus implet ; flavos movet aura capillos :
  Sidoni, sic fueras aspicienda Jovi.
Saepe puellares subduxit ab aequore plantas,
  Et metuit tactus assilientis aquae ;
Saepe deus prudens tergum demittit in undas,
  Haereat ut collo fortius illa suo.
Litoribus tactis stabat sine cornibus ullis
  Juppiter, inque deum de bove versus erat.
Taurus init caelum : te, Sidoni, Juppiter implet,
  Parsque tuum terrae tertia nomen habet.
Hoc alii signum Phariam dixere juvencam,
  Quae bos ex homine est, ex bove facta dea.

Tum quoque priscorum virgo simulacra virorum
  Mittere roboreo scirpea ponte solet.
Corpora post decies senos qui credidit annos
  Missa neci, sceleris crimine damnat avos.
Fama vetus, tunc cum Saturnia terra vocata est,
  Talia fatidici dicta fuere senis :
Falcifero libata seni duo corpora, gentes,
  Mittite, quae Tuscis excipiantur aquis :
Donec in haec venit Tirynthius arva, quotannis
  Tristia Leucadio sacra peracta modo :
Illum stramineos in aquam misisse Quirites ;
  Herculis exemplo corpora falsa jaci.
Pars putat, ut ferrent juvenes suffragia soli,
  Pontibus infirmos praecipitasse senes.
Tibri, doce verum : tua ripa vetustior urbe ;
  Principium ritus tu bene nosse potes.
Tibris arundiferum medio caput extulit alveo,
  Raucaque dimovit talibus ora sonis :
Haec loca desertas vidi sine moenibus herbas :
  Pascebat sparsos utraque ripa boves.
Et quem nunc gentes Tiberin noruntque timentque,
  Tunc etiam pecori despiciendus eram.
Arcadis Evandri nomen tibi saepe refertur :
  Ille meas remis advena torsit aquas.

Venit et Alcides, turba comitatus Achiva.
  Albula, si memini, tunc mihi nomen erat.
Excipit hospitio juvenem Pallantius heros :
  Et tandem Caco debita poena venit.
Victor abit, secumque boves, Erytheïda praedam,
  Abstrahit. At comites longius ire negant :
Magnaque pars horum desertis venerat Argis.
  Montibus his ponunt spemque Laremque suum ;
Saepe tamen patriae dulci tanguntur amore,
  Atque aliquis moriens hoc breve mandat opus :
Mittite me Tiberi, Tiberinis vectus ut undis
  Litus ad Inachium pulvis inanis eam.
Displicet heredi mandati cura sepulcri :
  Mortuus Ausonia conditur hospes humo ;
Scirpea pro domino Tiberi jactatur imago,
  Ut repetat Graias per freta longa domos.
Hactenus, et vivo subiit rorantia saxo
  Antra : leves cursum sustinuistis aquae.

ID. 15TH.

Clare nepos Atlantis, ades ! quem montibus olim
  Edidit Arcadiis Pleïas una Jovi.
Pacis et armorum superis imisque deorum
  Arbiter, alato qui pede carpis iter ;
Laete lyrae pulsu, nitida quoque laete palaestra,
  Quo didicit culte lingua favente loqui.
Templa tibi posuere patres spectantia Circum
  Idibus. Ex illo est haec tibi festa dies.
Te, quicumque suas profitentur vendere merces,
  Thure dato, tribuas ut sibi lucra rogant.
Est aqua Mercurii portae vicina Capenae :
  Si juvat expertis credere, numen habet.
Huc venit incinctus tunicam mercator, et urna
  Purus suffita, quam ferat, haurit aquam.
Uda fit hinc laurus ; lauro sparguntur ab uda
  Omnia, quae dominos sunt habitura novos.
Spargit et ipse suos lauro rorante capillos,
  Et peragit solita fallere voce preces.
Ablue praeteriti perjuria temporis, inquit,
  Ablue praeterita perfida verba die.

Sive ego te feci testem, falsove citavi
  Non audituri numina magna Jovis ;
Sive deûm prudens alium divamve fefelli,
  Abstulerint celeres improba verba Noti.
Et pateant veniente die perjuria nobis,
  Nec curent superi, si qua locutus ero.
Da modo lucra mihi, da facto gaudia lucro,
  Et face, ut emptori verba dedisse juvet.
Talia Mercurius poscentes ridet ab alto,
  Se memor Ortygias surripuisse boves. 5-183 ξ V-183

XIII. KAL. 20TH.

At mihi pande, precor, tanto meliora petenti,
  In Geminos ex quo tempore Phoebus eat.
Cum totidem de mense dies superesse videbis,
  Quot sunt Herculei facta laboris, ait.
Dic, ego respondi, causam mihi sideris hujus.
  Causam facundo reddidit ore deus.
Abstulerant raptas Phoeben Phoebesque sororem
  Tyndaridae fratres, hic eques, ille pugil.
Bella parant, repetuntque suas et frater et Idas,
  Leucippo fieri pactus uterque gener.
His amor, ut repetant, illis, ut reddere nolint,
  Suadet, et ex causa pugnat uterque pari.
Effugere Oebalidae cursu potuere sequentes ;
  Sed visum celeri vincere turpe fuga.
Liber ab arboribus locus est, apta area pugnae.
  Constiterant illic: nomen Aphidna loco.
Pectora trajectus Lynceo Castor ab ense
  Non exspectato vulnere pressit humum.
Ultor adest Pollux, et Lyncea perforat hasta,
  Qua cervix humeros continuata premit.
Ibat in hunc Idas, vixque est Jovis igne repulsus ;
  Tela tamen dextrae fulmine rapta negant.
Jamque tibi caelum, Pollux, sublime patebat,
  Cum, Mea, dixisti, percipe verba, Pater.
Quod mihi das uni caelum, partire duobus ;
  Dimidium toto munere majus erit.
Dixit, et alterna fratrem statione redemit :
  Utile sollicitae sidus uterque rati.

XII. KAL. 21ST.

Ad Janum redeat, qui quaerit, Agonia quid sint ;
  Quae tamen in fastis hoc quoque tempus habent.

XI. KAL. 22ND.

Nocte sequente diem canis Erigoneïus exit ;
  Est alio signi reddita causa loco.

X. KAL. 23RD.

Proxima Vulcani lux est, Tubilustria dicunt ;
  Lustrantur purae, quas facit ille tubae.

IX. KAL. 24TH.

Quattuor inde notis locus est quibus ordine lectis
  Vel mos sacrorum, vel Fuga Regis inest.

VIII. KAL. 25TH.

Nec te praetereo, populi Fortuna potentis
  Publica, cui templum luce sequente datum.
Hanc ubi dives aquis acceperit Amphitrite,
  Grata Jovi fulvae rostra videbis avis.

VII. KAL. 26TH.

Auferat ex oculis veniens Aurora Booten,
  Continuaque die sidus Hyantis erit.

LIBER VI.

Hic quoque mensis habet dubias in nomine causas :
  Quae placeant, positis omnibus, ipse leges.
Facta canam, sed erunt qui me finxisse loquantur,
  Nullaque mortali numina visa putent.
Est deus in nobis, agitante calescimus illo ;
  Impetus hic sacrae semina mentis habet.
Fas mihi praecipue vultus vidisse deorum ;
  Vel quia sum vates ; vel quia sacra cano.
Est nemus arboribus densum, secretus ab omni
  Voce locus, si non obstreperetur aquis.
Hic ego quaerebam, coepti quae mensis origo
  Esset, et in cura nominis hujus eram.
Ecce deas vidi : non quas praeceptor arandi
  Viderat, Ascraeas cum sequeretur oves ;

Nec quas Priamides in aquosae vallibus Idae
Contulit; ex illis sed tamen una fuit.
Ex illis fuit una, sui germana mariti:
Haec erat, agnovi, quae stat in arce Jovis.
Horrueram tacitoque animum pallore fatebar,
Cum dea, quos fecit, sustulit ipsa metus:
Namque, ait, O vates, Romani conditor anni,
Ause per exiguos magna referre modos,
Jus tibi fecisti numen caeleste videndi,
Cum placuit numeris condere festa tuis.
Ne tamen ignores, vulgique errore traharis,
Junius a nostro nomine nomen habet.
Est aliquid nupsisse Jovi, Jovis esse sororem.
Fratre magis, dubito, glorier anne viro.
Si genus aspicitur, Saturnum prima parentem
Feci; Saturni sors ego prima fui.
A patre dicta meo quondam Saturnia Roma est;
Haec illi a caelo proxima terra fuit.
Si torus in pretio est, dicor matrona Tonantis,
Junctaque Tarpeio sunt mea templa Jovi.
An potuit Maio pellex dare nomina mensi,
Hic honor in nobis invidiosus erit?
Cur igitur regina vocor, princepsque dearum?
Aurea cur dextrae sceptra dedere meae?
An facient mensem luces, Lucinaque ab illis
Dicar, et a nullo nomina mense traham?
Tum me poeniteat posuisse fideliter iras
In genus Electrae Dardaniamque domum.
Causa duplex irae: rapto Ganymede dolebam,
Forma quoque Idaeo judice victa mea est.
Poeniteat, quod non foveo Carthaginis arces,
Cum mea sint illo currus et arma loco.
Poeniteat Sparten Argosque measque Mycenas
Et veterem Latio supposuisse Samon.
Adde senem Tatium Junonicolasque Faliscos,
Quos ego Romanis succubuisse tuli.
Sed neque poeniteat, nec gens mihi carior ulla est;
Hic colar, hic teneam cum Jove templa meo.
Ipse mihi Mavors, Commendo moenia, dixit,
Haec tibi; tu pollens urbe nepotis eris.

Dicta fides sequitur: centum celebramur in aris,
Nec levior quovis est mihi mensis honor.
Nec tamen hunc nobis tantummodo praestat honorem
Roma: suburbani dant mihi munus idem.
Inspice quos habeat nemoralis Aricia fastos
Et populus Laurens Lanuviumque meum;
Est illic mensis Junonius. Inspice Tibur
Et Praenestinae moenia sacra deae;
Junonale leges tempus. Nec Romulus illas
Condidit; at nostri Roma nepotis erat.—
Finierat Juno: respeximus; Herculis uxor
Stabat et in voltu signa dolentis erant.
Non ego, si toto mater me cedere caelo
Jusserit, invita matre morabor, ait.
Nunc quoque non luctor de nomine temporis hujus:
Blandior, et partes paene rogantis ago;
Remque mei juris malim tenuisse precando;
Et faveas causae forsitan ipse meae.
Aurea possedit posito Capitolia templo
Mater et, ut debet, cum Jove summa tenet;
At decus omne mihi contingit origine mensis:
Unicus est, de quo sollicitamur, honor.
Quid grave si titulum mensis, Romane, dedisti
Herculis uxori, posteritasque memor?
Haec quoque terra aliquid debet mihi nomine magni
Conjugis. Huc captas appulit ille boves:
Hic male defensus flammis et dote paterna
Cacus Aventinam sanguine tinxit humum.
Ad propiora vocor. Populum digessit ab annis
Romulus in partes distribuitque duas.
Haec dare consilium, pugnare paratior illa est;
Haec aetas bellum suadet, at illa gerit.
Sic statuit mensesque nota secrevit eadem.
Junius est juvenum; qui fuit ante, senum.—
Dixit, et in litem studio certaminis issent,
Atque ira pietas dissimulata foret;
Venit Apollinea longas Concordia lauro
Nexa comas, placidi numen opusque ducis.
Haec ubi narravit Tatium fortemque Quirinum,
Binaque cum populis regna coisse suis,

Et Lare communi soceros generosque receptos;
His nomen junctis Junius, inquit, habet.
Dicta triplex causa est: at vos ignoscite, divae;
Res est arbitrio non dirimenda meo.
Ite pares a me. Perierunt judice formae
Pergama: plus laedunt, quam juvet una, duae.

KAL. 1ST.

Prima dies tibi, Carna, datur. Dea cardinis haec est;
Numine clausa aperit claudit aperta suo.
Unde datas habeat vires obscurior aevo
Fama; sed e nostro carmine certus eris.
Adjacet antiqui Tiberino lucus Helerni:
Pontifices illuc nunc quoque sacra ferunt.
Inde sata est nymphe, Cranaen dixere priores,
Nequidquam multis saepe petita procis.
Rura sequi jaculisque feras agitare solebat,
Nodosasque cava tendere valle plagas.
Non habuit pharetram, Phoebi tamen esse sororem
Credebant; nec erat, Phoebe, pudenda tibi.
Huic aliquis juvenum dixisset amantia verba,
Reddebat tales protinus illa sonos:
Haec loca lucis habent nimis et cum luce pudoris;
Si secreta magis ducis in antra sequor.
Credulus ante ivit; frutices haec nacta resistit,
Et latet et nullo est invenienda modo.
Viderat hanc Janus, visaeque cupidine captus
Ad duram verbis mollibus usus erat:
Nympha jubet quaeri de more remotius antrum;
Utque comes sequitur destituitque ducem.
Stulta! videt Janus, quae post sua terga gerantur;
Nil agis, et latebras respicit ille tuas.
Nil agis, en! dixi. Nam te sub rupe latentem
Occupat amplexu, speque potitus ait:
Jus pro concubitu nostro tibi cardinis esto;
Hoc pretium positae virginitatis habe.
Sic fatus, spinam, qua tristes pellere posset
A foribus noxas, haec erat alba, dedit.—
Sunt avidae volucres: non quae Phineïa mensis
Guttura fraudabant, sed genus inde trahunt.

Grande caput, stantes oculi, rostra apta rapinae,
Canities pennis, unguibus hamus inest.
Nocte volant, puerosque petunt nutricis egentes
Et vitiant cunis corpora rapta suis.
Carpere dicuntur lactentia viscera rostris,
Et plenum poto sanguine guttur habent.
Est illis strigibus nomen: sed nominis hujus
Causa, quod horrenda stridere nocte solent.
Sive igitur nascuntur aves, seu carmine fiunt
Naeniaque in volucres falsa figurat anus,
In thalamos venere Procae. Proca natus in illis
Praeda recens avium quinque diebus erat;
Pectoraque exsorbent avidis infantia linguis,
Et puer infelix vagit opemque petit.
Territa voce sui nutrix accurrit alumni,
Et rigido sectas invenit ungue genas.
Quid faceret? color oris erat qui frondibus olim
Esse solet seris, quas nova laesit hiems.
Pervenit ad Cranaen, et rem docet. Illa, Timorem
Pone! tuus sospes, dixit, alumnus erit.
Venerat ad cunas; flebant materque paterque;
Sistite vos lacrimas! ipsa medebor, ait.
Protinus arbutea postes ter in ordine tangit
Fronde; ter arbutea limina fronde notat.
Spargit aquis aditus et aquae medicamen habebant;
Extaque de porca cruda bimenstre tenet.
Atque ita, Noctis aves, extis puerilibus, inquit,
Parcite! pro parvo victima parva cadit.
Cor pro corde, precor, pro fibris sumite fibras.
Hanc animam vobis pro meliore damus.
Sic ubi libavit, prosecta sub aethere ponit,
Quique adsunt sacris respicere illa vetat.
Virgaque Janalis de spina ponitur alba
Qua lumen thalamis parva fenestra dabat.
Post illud nec aves cunas violasse feruntur
Et rediit puero, qui fuit ante, color.

Pinguia cur illis gustentur larda Kalendis,
Mixtaque cum calido sit faba farre, rogas.

Prisca dea est, aliturque cibis quibus ante solebat,
Nec petit ascitas luxuriosa dapes.
Piscis adhuc illi populo sine fraude natabat,
Ostreaque in conchis tuta fuere suis;
Nec Latium norat quam praebet Ionia dives
Nec, quae Pygmaeo sanguine gaudet, avem;
Et praeter pennas nihil in pavone placebat;
Nec tellus captas miserat ante feras.
Sus erat in pretio; caesa sue festa colebant:
Terra fabas tantum duraque farra dabat.
Quae duo mixta simul sextis quicumque Kalendis
Ederit, huic laedi viscera posse negant.

Arce quoque in summa Junoni templa Monetae
Ex voto memorant facta, Camille, tuo.
Ante domus Manli fuerat, qui Gallica quondam
A Capitolino reppulit arma Jove.
Quam bene, di magni! pugna cecidisset in illa
Defensor solii, Juppiter alte tui!
Vixit, ut occideret damnatus crimine regni:
Hunc illi titulum longa senecta dabat.

Lux eadem Marti festa est; quem prospicit extra
Appositum Tectae porta Capena viae.

Te quoque, Tempestas, meritam delubra fatemur;
Cum paene est Corsis obruta classis aquis.
Haec monimenta patent hominum: si quaerimus astra,
Tunc oritur magni praepes adunca Jovis.

IV. NON. 2ND.

Postera lux Hyades, taurinae cornua frontis,
Evocat; et multa terra madescit aqua.

III. NON. 3RD.

Mane ubi bis fuerit, Phoebusque iteraverit ortus,
Factaque erit posito rore bis uda seges,
Hac sacrata die Tusco Bellona duello
Dicitur, et Latio prospera semper adest.
Appius est auctor, Pyrrho qui pace negata
Multum animo vidit; lumine captus erat.

Prospicit a tergo summum brevis area Circum.
Est ibi non parvae parva columna notae.
Hinc solet hasta manu, belli praenuntia, mitti,
In regem et gentes cum placet arma capi.

PR. NON. 4TH.

Altera pars Circi Custode sub Hercule tuta est;
Quod deus Euboico carmine munus habet.
Muneris est tempus, qui Nonas Lucifer ante est.
Si titulos quaeris, Sulla probavit opus.

NON. 5TH.

Quaerebam, Nonas Sanco Fidione referrem,
An tibi, Semo pater: tum mihi Sancus ait:
Cuicumque ex illis dederis, ego munus habebo:
Nomina trina fero; sic voluere Cures.
Hunc igitur veteres donarunt aede Sabini;
Inque Quirinali constituere jugo.

Est mihi sitque, precor, nostris diuturnior annis,
Filia, qua felix sospite semper ero.
Hanc ego cum vellem genero dare, tempora taedis
Apta requirebam quaeque cavenda forent.
Tum mihi post sacras monstratur Junius Idus
Utilis et nuptis, utilis esse viris;
Primaque pars hujus thalamis aliena reperta est,
Nam mihi sic conjunx sancta Dialis ait:
Donec ab Iliaca placidus purgamina Vesta
Detulerit flavis in mare Tibris aquis,
Non mihi detonsae crines depectere buxo,
Non ungues ferro subsecuisse licet,
Non tetigisse virum, quamvis Jovis ille sacerdos,
Quamvis perpetua sit mihi lege datus.
Tu quoque ne propera: melius tua filia nubet
Ignea cum pura Vesta nitebit humo.

VI. ID. 6TH.

Tertia post Nonas removere Lycaona Phoebe
Fertur, et a tergo non habet Ursa metum.
Tunc ego me memini ludos in gramine Campi
Aspicere et dici, lubrice Tibri, tuos.
Festa dies illis, qui lina madentia ducunt,
Quique tegunt parvis aera recurva cibis.—

Mens quoque numen habet. Menti delubra videmus
 Vota metu belli, perfide Poene, tui.
Poene, rebellabas, et leto consulis omnes
 Attoniti Mauras pertimuere manus.
Spem metus expulerat, cum Menti vota Senatus
 Suscipit; et melior protinus illa venit.
Aspicit instantes mediis sex lucibus Idus
 Illa dies, qua sunt vota soluta deae.

V. ID. 9TH.

Vesta, fave! tibi nunc operata resolvimus ora,
 Ad tua si nobis sacra venire licet.
In prece totus eram; caelestia numina sensi,
 Laetaque purpurea luce refulsit humus.
Non equidem vidi—valeant mendacia vatum—
 Te dea; nec fueras aspicienda viro.
Sed quae nescieram, quorumque errore tenebar,
 Cognita sunt nullo praecipiente mihi.
Dena quater memorant habuisse Palilia Romam,
 Cum flammae custos aede recepta dea est.
Regis opus placidi, quo non metuentius ullum
 Numinis ingenium terra Sabina tulit.
Quae nunc aere vides, stipula tunc tecta videres,
 Et paries lento vimine textus erat.
Hic locus exiguus, qui sustinet Atria Vestae,
 Tunc erat intonsi regia magna Numae.
Forma tamen templi, quae nunc manet, ante fuisse
 Dicitur; et formae causa probanda subest.
Vesta eadem est, et Terra: subest vigil ignis utrique,
 Significant sedem terra focusque suam.
Terra pilae similis, nullo fulcimine nixa,
 Aëre subjecto tam grave pendet onus.
[Ipsa volubilitas libratum sustinet orbem:
 Quique premat partes, angulus omnis abest.
Cumque sit in media rerum regione locata,
 Et tangat nullum plusve minusve latus;
Ni convexa foret, parti vicinior esset,
 Nec medium terram mundus haberet onus.]
Arce Syracosia suspensus in aëre clauso
 Stat globus, immensi parva figura poli;

Et quantum a summis, tantum secessit ab imis
 Terra. Quod ut fiat, forma rotunda facit.
Par facies templi; nullus procurrit in illo
 Angulus; a pluvio vindicat imbre tholus.—
Cur sit virgineis, quaeris, dea culta ministris.
 Inveniam causas hac quoque parte suas.
Ex Ope Junonem memorant Cereremque creatas
 Semine Saturni: tertia Vesta fuit.
Utraque nupserunt; ambae peperisse feruntur:
 De tribus impatiens restitit una viri.
Quid mirum, virgo si virgine laeta ministra
 Admittet castas in sua sacra manus?
Nec tu aliud Vestam, quam vivam intellige flammam;
 Nataque de flamma corpora nulla vides.
Jure igitur virgo est, quae semina nulla remittit,
 Nec capit: et comites virginitatis habet.
Esse diu stultus Vestae simulacra putavi:
 Mox didici curvo nulla subesse tholo.
Ignis inexstinctus templo celatur in illo;
 Effigiem nullam Vesta nec ignis habent.
Stat vi terra sua: vi stando Vesta vocatur;
 Causaque par Graii nominis esse potest.
At focus a flammis et quod fovet omnia dictus;
 Qui tamen in primis aedibus ante fuit.
Hinc quoque vestibulum dici reor; unde precamur
 Et famur: Vesta est quae loca prima tenet.
Ante focos olim longis considere scamnis
 Mos erat, et mensae credere adesse deos.
Nunc quoque, cum fiunt antiquae sacra Vacunae,
 Ante Vacunales stantque sedentque focos.—
Venit in hos annos aliquo de more vetustas;
 Fert missos Vestae pura patella cibos.
Ecce, coronatis panis dependet asellis
 Et velant scabras florea serta molas.
Sola prius furnis torrebant farra coloni;
 Et Fornacali sunt sua sacra deae.
Suppositum cineri panem focus ipse parabat,
 Strataque erat tepido tegula quassa solo.
Inde focum servat pistor dominamque focorum
 Et quae pumiceas versat asella molas.—

Praeteream referamne tuum, rubicunde Priape,
Dedecus ? est multi fabula parva joci.
Turrigera frontem Cybele redimita corona
Convocat aeternos ad sua festa deos.
Convocat et satyros, et, rustica numina, nymphas.
Silenus, quamvis nemo vocarat, adest.
Nec licet, et longum est, epulas narrare deorum :
In multo nox est pervigilata mero.
Hi temere errabant in opacae vallibus Idae,
Pars jacet et molli gramine membra levat,
Hi ludunt, hos somnus habet, pars brachia nectit
Et viridem celeri ter pede pulsat humum.
Vesta jacet placidamque capit secura quietem,
Sicut erat positum cespite fulta caput.
At ruber hortorum custos nymphasque deasque
Captat et errantes fertque refertque pedes.
Aspicit et Vestam ; dubium, nymphamne putarit,
An scierit Vestam ; scisse sed ipse negat.
Spem capit obscaenam furtimque accedere tentat,
Et fert suspensos, corde micante, gradus.
Forte senex, quo vectus erat, Silenus asellum
Liquerat ad ripas lene sonantis aquae.
Ibat, ut inciperet, longi deus Hellesponti,
Intempestivo cum rudit ille sono.
Territa voce gravi surgit dea ; convolat omnis
Turba ; per infestas effugit ille manus.
Lampsacos hoc animal solita est mactare Priapo :
Apta asini flammis indicis exta damus.
Quem tu, diva memor, de pane monilibus ornas :
Cessat opus, vacuae conticuere molae.

Nomine quam pretio celebratior arce Tonantis
Dicam Pistoris quid velit ara Jovis.
Cincta premebantur trucibus Capitolia Gallis ;
Fecerat obsidio jam diuturna famem.
Juppiter, ad solium Superis regale vocatis,
Incipe, ait Marti. Protinus ille refert :
Scilicet, ignotum est, quae sit fortuna malorum ;
Et dolor hic animi voce querentis eget ?

Si tamen, ut referam breviter mala juncta pudori,
Exigis : Alpino Roma sub hoste jacet.
Haec est, cui fuerat promissa potentia rerum,
Juppiter ? hanc terris impositurus eras ?
Jamque suburbanos Etruscaque contudit arma ;
Spes erat in cursu ; nunc Lare pulsa suo est.
Vidimus ornatos aerata per atria picta
Veste triumphales occubuisse senes ;
Vidimus Iliacae transferri pignora Vestae
Sede. Putant aliquos scilicet esse deos.
At si respicerent, qua vos habitatis in arce,
Totque domos vestras obsidione premi :
Nil opis in cura scirent superesse deorum,
Et data sollicita thura perire manu.
Atque utinam pugnae pateat locus ! arma capessant ;
Et, si non poterunt exsuperare, cadant.
Nunc inopes victus, ignavaque fata timentes,
Monte suo clausos barbara turba premit.
Tum Venus et lituo pulcher trabeaque Quirinus
Vestaque pro Latio multa locuta suo.
Publica, respondit, cura est pro moenibus istis,
Juppiter, et poenas Gallia victa dabit.
Tu modo, quae desunt fruges, superesse putentur,
Effice nec sedes desere, Vesta, tuas.
Quodcumque est solidae Cereris cava machina frangat,
Mollitamque manu duret in igne focus.
Jusserat : et fratris virgo Saturnia jussis
Annuit, et mediae tempora noctis erant.
Jam ducibus somnum dederat labor : increpat illos
Juppiter et sacro, quid velit, ore docet :
Surgite, et in medios de summis arcibus hostes
Mittite, quam minime tradere vultis, opem.
Somnus abit, quaeruntque novis ambagibus acti,
Tradere quam nolint et jubeantur, opem.
Esse Ceres visa est. Jaciunt Cerealia dona :
Jacta super galeas scutaque longa sonant.
Posse fame vinci spes excidit : hoste repulso
Candida Pistori ponitur ara Jovi.

Forte revertebar festis Vestalibus illac,
Qua Nova Romano nunc via juncta Foro est.

Huc pede matronam vidi descendere nudo:
  Obstupui tacitus sustinuique gradum.
Sensit anus vicina loci jussumque sedere
  Alloquitur, quatiens voce tremente caput.
Hoc, ubi nunc fora sunt, udae tenuere paludes;
  Amne redundatis fossa madebat aquis.
Curtius ille lacus, siccas qui sustinet aras,
  Nunc solida est tellus, sed lacus ante fuit.
Qua Velabra solent in Circum ducere pompas,
  Nil praeter salices cassaque canna fuit.
Saepe suburbanas rediens conviva per undas
  Cantat et ad nautas ebria verba jacit.
Nondum conveniens diversis iste figuris
  Nomen ab averso ceperat amne deus.
Hic quoque lucus erat juncis et arundine densus,
  Et pede velato non adeunda palus.
Stagna recesserunt et aquas sua ripa coërcet,
  Siccaque nunc tellus; mos tamen ille manet.
Reddiderat causam; Valeas, anus optima! dixi,
  Quod superest aevi, molle sit omne, tui!

Cetera jam pridem didici puerilibus annis;
  Non tamen idcirco praetereunda mihi.
Moenia Dardanides nuper nova fecerat Ilus:
  Ilus adhuc Asiae dives habebat opes.
Creditur armiferae signum caeleste Minervae
  Urbis in Iliacae desiluisse juga.—
Cura videre fuit: vidi templumque locumque.
  Hoc superest illic: Pallada Roma tenet.—
Consulitur Smintheus, lucoque obscurus opaco
  Hos non mentito reddidit ore sonos:
Aetheriam servate deam, servabitis urbem;
  Imperium secum transferet illa loci.
Servat et inclusam summa tenet Ilus in arce,
  Curaque ad heredem Laomedonta venit.
Sub Priamo servata parum. Sic ipsa volebas,
  Ex quo judicio forma revicta tua est.
Seu genus Adrasti seu furtis aptus Ulixes
  Seu pius Aeneas eripuisse datur;

Auctor in incerto. Res est Romana, tuetur
  Vesta, quod assiduo lumine cuncta videt.
Heu quantum timuere patres, quo tempore Vesta
  Arsit et est tectis obruta paene suis!
Flagrabant sancti sceleratis ignibus ignes,
  Mixtaque erat flammae flamma profana piae.
Attonitae flebant, demisso crine, ministrae:
  Abstulerat vires corporis ipse timor.
Provolat in medium, et magna, Succurrite! voce,
  Non est officium flere, Metellus ait.
Pignora virgineis fatalia tollite palmis!
  Non ea sunt voto, sed rapienda manu.
Me miserum! dubitatis? ait. Dubitare videbat
  Et pavidas posito procubuisse genu;
Haurit aquas, tollensque manus, Ignoscite, dixit,
  Sacra! vir intrabo non adeunda viro.
Si scelus est, in me commissi poena redundet;
  Sit capitis damno Roma soluta mei.
Dixit et irrupit. Factum dea rapta probavit,
  Pontificisque sui munere tuta fuit.
Nunc bene lucetis sacrae sub Caesare flammae:
  Ignis in Iliacis nunc erit, estque, focis;
Nullaque dicetur vittas temerasse sacerdos
  Hoc duce, nec viva defodietur humo.
Sic incesta perit: quia, quam violavit, in illam
  Conditur, et Tellus Vestaque numen idem est.

Tum sibi Callaïco Brutus cognomen ab hoste
  Fecit, et Hispanam sanguine tinxit humum.

Scilicet, interdum miscentur tristia laetis,
  Nec populum toto pectore festa juvant.
Crassus ad Euphraten aquilas natumque suosque
  Perdidit, et leto est ultimus ipse datus.
Parthe, quid exsultas? dixit dea. Signa remittes:
  Quique necem Crassi vendicet ultor erit.

IV. ID. 10TH.

At simul auritis violae demuntur asellis,
  Et Cereris fruges aspera saxa terunt,

Navita puppe sedens, Delphina videbimus, inquit,
  Humida cum pulso nox erit orta die.

III. ID. 11TH.

Jam Phryx a nupta quereris Tithone relinqui,
  Et vigil Eois Lucifer exit aquis.
Ite bonae matres, vestrum Matralia festum
  Flavaque Thebanae reddite liba deae.
Pontibus et magno juncta est celeberrima Circo
  Area, quae posito de bove nomen habet.
Hac ibi luce ferunt Matutae sacra parenti
  Sceptriferas Servi templa dedisse manus.
Quae dea sit, quare famulas a limine templi
  Arceat—arcet enim—libaque tosta petat?
Bacche, racemiferos hedera redimite capillos,
  Si domus illa tua est, dirige vatis opus.
Arserat obsequio Semele Jovis: accipit Ino
  Te, puer, et summa sedula nutrit ope.
Intumuit Juno, rapta quod pellice natum
  Educet. At sanguis ille sororis erat.
Hinc agitur furiis Athamas, et imagine falsa;
  Tuque cadis patria, parve Learche, manu.
Maesta Learcheas mater tumulaverat umbras,
  Et dederat miseris omnia justa rogis:
Haec quoque, funestos ut erat laniata capillos,
  Prosilit et cunis te, Melicerta, rapit.
Est spatio contracta brevi, freta bina repellit,
  Unaque pulsatur terra duabus aquis.
Huc venit insanis natum complexa lacertis,
  Et secum e celso mittit in alta jugo.
Excipit illaesos Panope centumque sorores,
  Et placido lapsu per sua regna ferunt.
Nondum Leucothea, nondum puer ille Palaemon,
  Verticibus densi Tibridis ora tenent.
Lucus erat: dubium Semelae Stimulaene vocetur;
  Maenadas Ausonias incoluisse ferunt.
Quaerit ab his Ino, quae gens foret; Arcadas esse
  Audit et Evandrum sceptra tenere loci.
Dissimulata deam Latias Saturnia Bacchas
  Instimulat fictis insidiosa sonis:
O nimium faciles! o toto pectore captae!
  Non venit haec nostris hospes amica choris.

Fraude petit, sacrique parat cognoscere ritum;
  Quo possit poenas pendere, pignus habet.
Vix bene desierat; complent ululatibus auras
  Thyades effusis per sua colla comis;
Injiciuntque manus, puerumque revellere pugnant.
  Quos ignorat adhuc, invocat illa deos:
Dique, virique loci, miserae succurrite matri.
  Clamor Aventini saxa propinqua ferit.
Appulerat ripae vaccas Oetaeus Iberas;
  Audit et ad vocem concitus urget iter.
Herculis adventu, quae vim modo ferre parabant
  Turpia femineae terga dedere fugae.
Quid petis hinc,—cognorat enim—matertera Bacchi?
  An numen, quod me, te quoque vexat, ait?
Illa docet partim, partim praesentia nati
  Continet, et Furiis in scelus isse pudet.
Rumor, ut est velox, agitatis pervolat alis,
  Estque frequens, Ino, nomen in ore tuum.
Hospita Carmentis fidos intrasse penates
  Diceris et longam deposuisse famem.
Liba sua properata manu Tegeaea sacerdos
  Traditur in subito cocta dedisse foco.
Nunc quoque liba juvant festis Matralibus illam;
  Rustica sedulitas gratior arte fuit.
Nunc, ait, o vates, venientia fata resigna,
  Qua licet; hospitiis hoc, precor, adde meis.
Parva mora est: caelum vates ac numina sumit
  Fitque sui toto pectore plena dei.
Vix illam subito posses cognoscere; tanto
  Sanctior, et tanto, quam modo, major erat.
Laeta canam; gaude, defuncta laboribus, Ino!
  Dixit, et huic populo prospera semper ades!
Numen eris pelagi; natum quoque pontus habebit.
  In nostris aliud sumite nomen aquis.
Leucothea Graiis, Matuta vocabere nostris;
  In portus nato jus erit omne tuo.
Quem nos Portunum, sua lingua Palaemona dicet.
  Ite, precor, nostris aequus uterque locis!
Annuerat; promissa fides; posuere labores;
  Nomina mutarunt; hic deus, illa dea est.

Cur vetet ancillas accedere, quaeritis? Odit,
Principiumque odii, si sinat ipsa, canam.
Una ministrarum solita est, Cadmeï, tuarum
Saepe sub amplexus conjugis ire tui.
Improbus hanc Athamas furtim dilexit: ab illa
Comperit agricolis semina tosta dari.
Ipsa quidem fecisse negat, sed fama recepit.
Hoc est, cur odio sit tibi serva manus.
Non tamen hanc pro stirpe sua pia mater adoret;
Ipsa parum felix visa fuisse parens.
Alterius prolem melius mandabitis illi;
Utilior Baccho quam fuit ipsa suis.

Hanc tibi, Quo properas, memorant dixisse, Rutili?
Luce mea Marso Consul ab hoste cades.
Exitus accessit verbis; flumenque Toleni
Purpureum mixtis sanguine fluxit aquis.
Proximus annus erat: Pallantide caesus eadem
Didius hostiles ingeminavit opes.

Lux eadem, Fortuna, tua est, auctorque locusque.
Sed superinjectis quis latet iste togis?
Servius est: hoc constat enim; sed causa latendi
Discrepat et dubium me quoque mentis habet.
Dum dea furtivos timide profitetur amores
Caelestemque homini concubuisse pudet,—
Arsit enim magna correpta cupidine regis,
Caecaque in hoc uno non fuit illa viro—
Nocte domum parva solita est intrare fenestra:
Unde Fenestellae nomina porta tenet.
Nunc pudet et voltus velamine celat amatos,
Oraque sunt multa regia tacta toga.
An magis est verum, post Tulli funera plebem
Confusam placidi morte fuisse ducis?
Nec modus ullus erat: crescebat imagine luctus,
Donec eam positis occuluere togis.
Tertia causa mihi spatio majore canenda est:
Nos tamen adductos intus agemus equos.
Tullia conjugio, sceleris mercede, peracto
His solita est dictis exstimulare virum:

Quid juvat esse pares, te nostrae caede sororis,
Meque tui fratris, si pia vita placet?
Vivere debuerant et vir meus, et tua conjunx,
Si nullum ausuri majus eramus opus.
Et caput et regnum facio dotale parentis.
Si vir es, i, dictas exige dotis opes!
Regia res scelus est. Socero cape regna necato,
Et nostras patrio sanguine tinge manus.
Talibus instinctus solio privatus in alto
Sederat: attonitum vulgus ad arma ruit.
Hinc cruor et caedes: infirmaque vincitur aetas.
Sceptra gener socero rapta Superbus habet.
Ipse sub Esquiliis, ubi erat sua regia, caesus
Concidit in dura sanguinolentus humo.
Filia carpento patrios initura Penates
Ibat per medias alta feroxque vias.
Corpus ut aspexit, lacrimis auriga profusis
Restitit. Hunc tali corripit illa sono:
Vadis, an exspectas pretium pietatis amarum?
Duc, inquam, invitas ipsa per ora rotas!
Certa fides facti, dictus Sceleratus ab illa
Vicus, et aeterna res ea pressa nota.
Post tamen hoc ausa est templum, monimenta parentis,
Tangere: mira quidem, sed tamen acta loquar.
Signum erat in solio residens sub imagine Tulli:
Dicitur hoc oculis opposuisse manum.
Et vox audita est, Vultus abscondite nostros,
Ne natae videant ora nefanda meae.
Veste data tegitur; vetat hanc Fortuna moveri,
Et sic e templo est ipsa locuta suo:
Ore revelato qua primum luce patebit
Servius haec positi prima pudoris erit.
Parcite, matronae, vetitas attingere vestes;
Sollemnes satis est ore movere preces;
Sitque caput semper Romano tectus amictu,
Qui rex in nostra septimus urbe fuit.—
Arserat hoc templum, signo tamen ille pepercit
Ignis: opem nato Mulciber ipse tulit.
Namque pater Tulli Vulcanus, Ocresia mater
Praesignis facie Corniculana fuit.

Hanc secum Tanaquil sacris de more peractis
Jussit in ornatum fundere vina focum.
Hic inter cineres obscaeni forma virilis
Aut fuit, aut visa est: sed fuit illa magis.
Jussa foco captiva sedet. Conceptus ab illa
Servius a caelo semina gentis habet.
Signa dedit genitor tunc cum caput igne corusco
Contigit, inque comis flammeus arsit apex.

Te quoque magnifica, Concordia, dedicat aede
Livia, quam caro praestitit illa viro.
Disce tamen, veniens aetas, ubi Livia nunc est
Porticus, immensae tecta fuisse domus.
Urbis opus domus una fuit; spatiumque tenebat,
Quo brevius muris oppida multa tenent.
Haec aequata solo est, nullo sub crimine regni,
Sed quia luxuria visa nocere sua.
Sustinuit tantas operum subvertere moles
Totque suas heres perdere Caesar opes.
Sic agitur censura et sic exempla parantur;
Cum vindex, alios quod monet, ipse facit.

ID. 13TH.

Nulla nota est veniente die, quam discere possim.
Idibus invicto sunt data templa Jovi.
Et jam Quinquatrus jubeor narrare minores.
Nunc ades o coeptis, flava Minerva, meis.
Cur vagus incedit tota tibicen in urbe?
Quid sibi personae, quid toga longa, volunt?
Sic ego. Sic posita Tritonia cuspide dixit:—
Possem utinam doctae verba referre deae!—
Temporibus veterum tibicinis usus avorum
Magnus et in magno semper honore fuit.
Cantabat fanis, cantabat tibia ludis,
Cantabat maestis tibia funeribus.
Dulcis erat mercede labor: tempusque secutum,
Quod subito Graiae frangeret artis opus.
Adde quod aedilis, pompam qui funeris irent,
Artifices solos jusserat esse decem.
Exilio mutant urbem Tiburque recedunt:
Exilium quodam tempore Tibur erat.

Quaeritur in scena cava tibia, quaeritur aris,
Ducit supremos naenia nulla toros.
Servierat quidam, quantolibet ordine dignus,
Tibure, sed longo tempore liber erat.
Rure dapes parat ille suo turbamque canoram
Convocat; ad festas convenit illa dapes.
Nox erat, et vinis oculique animique natabant,
Cum praecomposito nuntius ore venit,
Atque ita, Quid cessas convivia solvere? dixit,
Auctor vindictae jam venit, ecce, tuae!
Nec mora; convivae valido titubantia vino
Membra movent, dubii stantque labantque pedes.
At dominus, Discedite, ait, plaustroque morantes
Sustulit; in plaustro sirpea lata fuit.
Alliciunt somnos tempus motusque merumque,
Potaque se Tibur turba redire putat.
Jamque per Esquilias Romanam intraverat urbem;
Et mane in medio plaustra fuere foro.
Plautius, ut posset specie numeroque senatum
Fallere, personis imperat ora tegi.
Admiscetque alios et, ut hunc tibicina coetum
Augeat, in longis vestibus ire jubet.
Sic reduces bene posse tegi, ne forte notentur
Contra collegae jussa redisse sui.
Res placuit; cultuque novo licet Idibus uti,
Et canere ad veteres verba jocosa modos.—
Haec ubi perdocuit, Superest mihi discere, dixi,
Cur sit Quinquatrus illa vocata dies.
Martius, inquit, agit tali mea nomine festa,
Estque sub inventis haec quoque turba meis.
Prima terebrato per rara foramina buxo
Ut daret effeci tibia longa sonos.
Vox placuit; faciem liquidis referentibus undis
Vidi virgineas intumuisse genas.
Ars mihi non tanti est; valeas, mea tibia! dixi.
Excipit abjectam cespite ripa suo.
Inventam satyrus primum miratur; et usum
Nescit et inflatam sentit habere sonum;
Et modo dimittit digitis, modo concipit auras.
Jamque inter nymphas arte superbus erat:

Provocat et Phoebum; Phoebo superante pependit;
Caesa recesserunt a cute membra sua.
Sum tamen inventrix auctorque ego carminis hujus
Hoc est, cur nostros ars colat ista dies.

XVII. KAL. JUL. 15TH.

Tertia lux veniet, qua tu, Dodoni Thyene,
Stabis Agenorei fronte videnda bovis.
Haec est illa dies, qua tu purgamina Vestae,
Tibri, per Etruscas in mare mittis aquas.

XVI. KAL. 16TH.

Si qua fides ventis, Zephyro date carbasa, nautae:
Cras veniet vestris ille secundus aquis.

XV. KAL. 17TH.

At pater Heliadum radios ubi tinxerit undis
Et cinget geminos stella serena polos,
Tollet humo validos proles Hyriea lacertos.
Continua Delphin nocte videndus erit.
Scilicet hic olim Volscos Aequosque fugatos
Viderat in campis, Algida terra, tuis.
Unde suburbano clarus, Tuberte, triumpho
Vectus es in niveis, Postume, victor, equis.

XIII. KAL. 19TH.

Jam sex et totidem luces de mense supersunt:
Huic unum numero tu tamen adde diem;
Sol abit e Geminis, et Cancri signa rubescunt:
Coepit Aventina Pallas in arce coli.

XII. KAL. 20TH.

Jam tua, Laomedon, oritur nurus, ortaque noctem
Pellit, et e pratis uda pruina fugit.
Reddita, quisquis is est, Summano templa feruntur,
Tunc, cum Romanis, Pyrrhe, timendus eras.

Hanc quoque cum patriis Galatea receperit undis,
Plenaque securae terra quietis erit,
Surgit humo juvenis, telis afflatus avitis;
Et gemino nexas porrigit angue manus.
Notus amor Phaedrae, nota est injuria Thesei:
Devovit natum credulus ille suum.
[Non impune pius juvenis Troezena petebat:
Dividit obstantes pectore taurus aquas.]

Sollicitі terrentur equi, frustraque retenti
Per scopulos dominum duraque saxa trahunt.
Exciderat curru, lorisque morantibus artus
Hippolytus lacero corpore raptus erat,
Reddideratque animam, multum indignante Diana.
Nulla, Coronides, causa doloris, ait,
Namque pio juveni vitam sine vulnere reddam;
Et cedent arti tristia fata meae.
Gramina continuo loculis depromit eburnis;
Profuerant Glauci Manibus illa prius:
Tunc, cum observatas anguis descendit in herbas,
Usus et auxilio est augur ab angue dato.
Pectora ter tetigit, ter verba salubria dixit:
Depositum terra sustulit ille caput.
Lucus eum nemorisque sui Dictynna recessu
Celat: Aricino Virbius ille lacu.
At Clymenus Clothoque dolent, haec, fila reneri,
Hic, fieri regni jura minora sui.
Juppiter exemplum veritus direxit in illum
Fulmina, qui nimiae moverat artis opem.
Phoebe, querebaris. Deus est, placare parenti;
Propter te, fieri quod vetat, ipse facit.

IX. KAL. 23RD.

Non ego te, quamvis properabis vincere Caesar,
Si vetet auspicium, signa movere velim.
Sint tibi Flaminius Thrasimenaque litora testes,
Per volucres aequos multa monere deos.
Tempora si veteris quæris temeraria damni,
Quartus ab extremo mense bis ille dies.

VIII. KAL. 24TH.

Postera lux melior. Superat Masinissa Syphacem;
Et cecidit telis Hasdrubal ipse suis.

Tempora labuntur, tacitisque senescimus annis,
Et fugiunt, freno non remorante, dies.
Quam cito venerunt Fortunae Fortis honores!
Post septem luces Junius actus erit.
Ite, deam laeti Fortem celebrate, Quirites:
In Tiberis ripa munera regis habet.

Pars pede, pars etiam celeri decurrite cymba ;
  Nec pudeat potos inde redire domum.
Ferte coronatae juvenum convivia lintres,
  Multaque per medias vina bibantur aquas.
Plebs colit hanc, quia, qui posuit, de plebe fuisse
  Fertur, et ex humili sceptra tulisse loco.
Convenit et servis, serva quia Tullius ortus
  Constituit dubiae templa propinqua deae.

VI. KAL. 26TH.

Ecce suburbana rediens male sobrius aede
  Ad stellas aliquis talia verba jacit :
Zona latet tua nunc, et cras fortasse latebit.
  Dehinc erit, Orion, aspicienda mihi.
At si non esset potus, dixisset eadem
  Venturum tempus solstitiale die.

V. KAL. 27TH.

Lucifero subeunte Lares delubra tulerunt,
  Hic, ubi fit docta multa corona manu.
Tempus idem Stator aedis habet, quam Romulus olim
  Ante Palatini condidit ora jugi.

IV. KAL. 28TH.

Tot restant de mense dies, quot nomina Parcis,
  Cum data sunt trabeae templa, Quirine, tuae.

PR. KAL. 30TH.

Tempus Iuleis cras est natale Kalendis :
  Pierides, coeptis addite summa meis.
Dicite, Pierides, quis vos adjunxerit isti,
  Cui dedit invitas victa noverca manus.
Sic ego. Sic Clio, Clari monumenta Philippi
  Aspicis, unde trahit Marcia casta genus ;
Marcia, sacrifico deductum nomen ab Anco,
  In qua par facies nobilitate sua.
Par animo quoque forma suo respondet in illa ;
  Et genus, et facies ingeniumque simul.
Nec, quod laudamus formam, tam turpe putaris ;
  Laudamus magnas hac quoque parte deas.
Nupta fuit quondam matertera Caesaris illi.
  O decus, o sacra femina digna domo !
Sic cecinit Clio : doctae assensere sorores.
  Annuit Alcides, increpuitque lyra.

NOTES

ON

THE FASTI.

BOOK I.

ARGUMENT.

DEDICATION to Germanicus, 1–26. Roman year, 27–44. Difference of days, 45–62. Kalends of January, 63–88. Mythology of Janus, 89–288. Temple of Aesculapius and of Jupiter dedicated, 289–294. Praises of astronomy, 295–310. Setting of Cancer and Lyra, 311–316. Agonalia, 317–334. Origin of sacrifice, 335–456. Rising of Delphin, 457, 458. Mid-winter, 459, 460. Carmentalia, 461–586. Sacrifice to Jupiter. Title of Augustus conferred on Caesar, 587–616. Carmentalia repeated, 617–636. Temple of Concord dedicated, 637–650. Sun enters Aquarius ; Lyra and Leo set, 651–656. Sementina, 657–704. Temple of Castor and Pollux dedicated, 705–708. Altar of Peace, 709–724.

NOTES.

1–26. Dedication of the poem to Germanicus, son of Drusus, and adoptive son of Tiberius, the stepson and successor of Augustus : see Hist. Rom. Emp. pp. 16, 22, and Appendix B.—*Tempora* sc. *anni*, i. e. the festival, and other remarkable days. Lucretius (ii. 33, 170 ; iii. 1018) and Virgil (Geor. i. 258) use *tempora anni* for the seasons.—*digesta*, arranged, regularly distributed : comp. Virg. Geor. ii. 54.—*Latium*, i. q. *Latinum*. In the fragments of the old poet Naevius we meet with *terraï Latiaï* and *Latiûm homonum*. This adj. does not then occur till we find it in Propertius (iii. 3, 6 ; iv. 10, 37), a poet who was rather fond of unusual words, and from whom Ovid appears to have adopted it. After Ovid's time it became the prevalent form.—2. *Lapsa*, etc. i. e. the rising and setting of the constellations : see Introd. § 1. As *labor* and *orior*

are deponents, these participles are i. q. *labentia* and *orientia*.—4. *Navis*, i. e. *poematis*. A frequent metaphor.—*Officio*, task, act of duty: comp. Hor. Ep. ii. 2, 21. In some MSS. the reading is *Officiis*, with *in* for *huic* in next verse.—*Sacra*, etc.: see Introd. § 5.—*eruta*, extracted, dug out as it were. He uses this word on account of *priscis*.—*domestica*, belonging to the family.—*vobis*, the Julian family, into which he had been adopted.—*pater*, i. e. Tiberius.—*avus*, i. e. Augustus.—11. *pictos*. In the tables of the Fasti the names of the festivals, etc. were drawn in red.—*praemia*, honours: comp. Hor. Sat. i. 5, 35.—*fratre*, sc. *adoptivo*. Drusus, son of Tiberius, and cousin of Germanicus.—*Caesaris*. This is probably Augustus.—*aras*, the altars, i. e. the temples which he built or repaired.—*sacris* (sc. *diebus aliis*), etc., i. e. the days of his victories and other acts which were inserted in the Fasti.—15. *Laudes*, meritorious deeds: see Virg. Aen. i. 461.—*Ingenium*, sc. *nam meum*.—*vultu*, as it was encouraging or otherwise.—*Pagina*, i. e. *liber*.—*docti*: see *v.* 21 *seq.*—*movetur*, sc. *metu*.—20. *Clario deo*, i. e. Apollo, who had a temple and oracle at Claros, near Colophon, in Ionia. Germanicus himself consulted it the year before his death, Tac. Ann. ii. 54, but Ovid was then no more. Oracles, it may be observed, were frequently consulted by letters.—*Quae sit*, etc. comp. Ex Pont. ii. 5, 49. He had pleaded causes in public with success. Dion lvi. 26; Suet. Cal. 4.—*sensimus*, I have heard of, as Ovid was in exile.—*impetus*, sc. *tui ingenii*: comp. Ex Pont. iv. 8, 69. He wrote Greek plays; Suet. *ut sup.* The version of Aratus' Phaenomena still extant is ascribed to this prince.—25. *Scilicet*, therefore. The use of *scilicet* in this sense is very rare. Some MSS. read *si licet et fas est*.—*annus*, i. e. the poem on the year.

27–44. The Roman year: see Introd. § 2.—*conditor urbis*, Romulus.—*major erat*, sc. *quam noscere sidera*.—31. *moverit*. This and the following *tueatur* are potential.—*per totidem*, etc.: see Introd. § 2.—*a funere*, from the time of the death.—*sustinet*, etc., wears mourning. The men did the same, but only for a short time.—37. *Trabeati*. The *trabea* was a purple *toga* striped with white, worn by the kings (Liv. i. 41) and afterwards by the consuls on solemn occasions. *Ipse Quirinali trabea . . . consul*. Virg. Aen. vii. 612.—*cura*; comp. *cura dei*, Met. i. 48.—*annua jura daret*, i. e. was regulating the year.—*Martis*, etc. The old Roman year began in March. For the following origins of the names of the months see the beginning of each book.—40. *Princeps*, beginning or origin, as being the mother of Aeneas.—*Tertius*, etc. Maius, *à majoribus*; Junius, *à junioribus*.—*Quae sequitur*, etc. i. e. Quinctilis, Sextilis,

September, etc.—*At Numa*, etc.: see Introd. § 2. He named Januarius *à Jano*, Februarius *à februis*: see ii. 19.

45–62. The days of the month: see Introd. § 3.—*jura*, the laws, rights; the nature and character.—*ne tamen ignores*, do not then (you should not) be ignorant of. This is, we think, the best way to understand this place; *ne* being i. q. *non*: see on Hor. A. P. 176. *Tamen* is merely emphatic, like the Italian *pure*.—*Non habet*, sc. *nam*.—*officii idem*, the same kind of duty: comp. *v.* 5.—47–52. All this is explained in Introd. § 3.—*honoratus*. The consuls and praetors were so styled on bearing the high offices of the state (*honores*). The praetor's edict was termed *jus honorarium*: see Theophil. i. 2, 7.—*Est quoque* (sc. *dies*) etc.; the *dies comitiales*, in which the people were assembled to pass laws. The place of voting was named the *Septa*, or enclosure; sometimes *Ovilia*, or folds, into which the tribes successively entered. Its site was at the head of the modern Corso, toward the Piazza di Venezia.—*qui nono*, etc. the Nundinae or market-days.—55. *Vindicat*, etc. On the Kalends a sacrifice was offered to Juno by the Pontifex Minor on the Capitol, and by the Regina Sacrorum in the Regia: Macrob. i. 15.—*grandior*, i. e. somewhat grown, as the largest and finest animals of every kind were offered to Jupiter.—*Nonarum*, etc. i. e. the Nones have no presiding deity.—*Omnibus*, etc. The day following each of these (*postridie*) was termed *black* or ill-omened, and was regarded as unlucky. The reason given is, that the Romans had met with defeats on these days. The defeats at the Cremera and the Allia were on the *postr. Idus*, but we hear not of any on the day after the Kalends or Nones, and it was only made *ater* by analogy: see Gell. v. 17. Macrob. i. 16.—*Haec mihi*, etc. I mention these matters now once for all.

63–88. New-year's-day. — *tibi*. Germanicus was consul, A. U. 770, the year in which the poet appears to have revised this book: see Introd. § 5.—*tacite labentis*. On account of the noiseless pace of time.—*Solus*, etc. As he was *biceps*.—*Dexter*, propitious: see on Virg. Geor. iv. 7.—67. *ducibus*, i. e. Tiberius the Emperor, and Germanicus his son, who had lately overcome the Chattans and other German tribes: see v. 285; Hist. Rom. Emp. p. 44, *seq.*—*terra ferax*, the ζείδωρος ἄρουρα of Homer.—*patribus*, the Senate.—*populo Quirini*, i. e. *Quiritibus*, i. e. *populo Romano*: comp. Met. xv. 572, 756; Hor. Carm. i. 2, 46. The whole expresses the S. P. Q. R.—70. *candida templa*. Not the temple of Janus, but the temples of the gods in general, which were resorted to on that day. He terms them *candida*, not from their colour (for few of them were built of

white marble), but from the number of worshipers clad in white *togae*, *v*. 79. Janus was the god of opening and shutting, *v*. 120. —71. *Linguis*, etc. The well-known *formula* enjoining to abstain from words of ill-omen.—*Lite*, etc. Exegetic of what precedes.—75. *Cernis*, etc. The *spica Cilissa*, or saffron, and other fragrant products were thrown on the fires of the altars. *Urantur pia thura focis, urantur odores, Quos tener e terra divite mittit Arabs*, Tibull. ii. 2, 3. The best saffron came from Cilicia; see Flora Virgil. *v*. Crocus.—*sonet*, crackles.—*aurum*, i. e. the gilded roof of the temple. At the present day the roof of the church of Sta. Maria Maggiore, at Rome, is lined with plates of gold.—*Vestibus*, etc. On this day the people clad in new (*intactis*) or at least newly-scoured white *togae* followed the consuls up to the Capitoline temple, whose site was on the southern portion of the hill, on which also was the Tarpeian rock: see Hist. of Rome, p. 484.—80. *Concolor*. For the day was *candidus* or joyful.—*praeeunt* (sc. *consules*), etc. The consuls entered on their office on this day. They were preceded by lictors bearing *fasces*, were clad in the *toga praetexta*, which was edged with purple, and sat on the *sella curulis*, adorned with ivory.—*rudes operum*, i. e. that have never been worked.—84. *Quos*, etc. i. e. which were bred in the district of Falerii (*Civita Castellana*). Here and on the Clitumnus in the adjacent Umbria, the oxen were white, as they are at the present day: comp. Virg. Geor. ii. 146; Plin. ii. 103. White victims were offered to Jupiter. This verse, by the way, is repeated from Amm. iii. 13, 14.—*arce sua*, the Capitol, or rather perhaps the dome of heaven: comp. Met. i. 163; Virg. Aen. i. 223.—*populo rerum potente*, i. e. *Romanos rerum dominos*, Virg. Aen. i. 282.

89–288. Mythology of Janus: see Mythology, p. 521.

89–114. Who Janus was.—*Nam tibi*, etc. The Greeks had no god whose attributes were the same as those of Janus. A curious but accidental resemblance has been traced between him and the Hindoo Ganesa.—*tabellis*, his writing-tables.—94. *Lucidior*, etc. This was the sign of the presence of a deity: comp. Hom Hymn. in Cererem, 279; Virg. Aen. ii. 590.—*Ille tenens*, etc. i. e. bearing his usual attributes.—*operose dierum*, full of labour (i. e. employed) on the days.—103. *Me Chaos*, etc. It was one opinion that Janus was the Chaos of Grecian cosmogony: comp. Met. i. 5, *seq*.—*haec . . . massa*, i. e. Chaos.—*secessit*, departed (i. e. ceased) from.—*rerum suarum*, i. e. of its component parts.—111. *Tunc ego*, etc. Chaos was all in one globe or lump; but when its parts separated, it assumed a regular form.—*faciem*, the general appearance: see on Hor. Sat. i. 2, 87.—*redii*, i. q. *ivi*. Compounds in *re* are frequently used for the simples: see our Horace, Excurs. IV.—*nota parva*, a slight mark or proof.—*Ante*, etc. His front and back were the same, as all had been when he was Chaos.

115–144. A second cause of his form.—*Hanc* (sc. *causam*), etc. so that at the same time you will know this and what my office is. —*Me penes*, etc., i. e. I am the general *janitor* or door-keeper of heaven and earth.—120. *Jus*, the right or power.—*libuit*, sc. *me*.—*Pacem*, etc. He represents his temple as being the abode of Peace and War, who dwelt in it alternately. It is shut, to keep War confined; but when it is open, and War is at liberty, Peace remains within. It had, as is well-known, been shut only twice before the time of Augustus, in whose reign this poem was written. —*perpetuas*, long: comp. Virg. Aen. vii. 176.—*Sanguine*, etc. comp. Virg. Aen. i. 293.—125. *Praesideo*, etc.; see Hom. Il. v. 749.—*Janus*, quasi *Eanus ab eo*, or *à janua*.—*cui cum*, etc. When an offering was made to Janus, he was addressed by the titles of Opener and Closer, in allusion to his office.—*Cereale libum*. This *libum*, which was offered to him alone, was named Janual; Festus *s. v.* For the *libum*, or cake, see on Virg. Buc. vii. 33.—*Imponit*, sc. *arae*.—*farra*, etc. the *mola salsa*.—133. *Vis*, i. e. *officium*.—*Jam tamen*, etc., you must, however, have partly seen that already.—*Larem*, i. e. the *atrium* of the house in which stood the image of the family Lar.—*vester*, your, i. e. of you Romans.—*primi tecti*, the first part or entrance of the house, the vestibule.—141. *Ora vides*, etc.: see Mythology, Plate iii. 2.—*Servet*, etc. that she may watch (comp. Virg. Aen. ii. 568; Hor. Ep. i. 5, 31) or look down the three parts of the *compitum*, the point where two or more streets met. It is here i. q. *trivium*, *τρίοδος*, the point of junction of three ways (like Y). The Greeks, but not the Romans, used to place the image of the triple Hecate at the *τρίοδοι*: see Mythology, p. 65.—*bina*, i. e. *duo*, i. e. *duas vias*. The distributive numerals are thus frequently used for the cardinals: see Zumpt, § 119.

145–164. Reason why the year began in January.—*frigoribus*, i. e. *hieme*, *bruma*.—*Omnia tunc florent*, etc. This is a most lovely description of the spring; for the poet was, like Horace, a true lover of the country: comp. iii. 236; iv. 87; Lucr. i. 6; Virg. Buc. iii. 56; Geor. ii. 323.—*temporis*, i. e. *anni*.—153. *Et nova*, etc.: see Flora Virg. *v*. Vitis.—*operitur*. Some MSS., which Heinsius, Burmann, and Gierig follow, read *amicitur vitibus*, as in Ex Pont. iii. 8, 13; comp. Met. x. 100.—154. *seminis herba*, i. e. the growing corn, which springs from the seed. For this sense of *herba*, see Virg.

Geor. i. 112.—155. *Et tepidum*, etc.: comp. Virg. Aen. vii. 33.—*ignota* (sc. *ante*), the stranger, as she returns in the spring.—*prodit*, i. e. *apparet*, comes forth, appears: comp. ii. 853.—*figit*. The reading of many MSS. and editions is *fingit*.—161. *multis*, sc. *verbis*. *moratus*, i. e. *morans*: see on *v.* 2.—*Bruma*, the winter-solstice, after which the days begin to lengthen. The Sun, Phoebus, may then be said to begin his course anew.

165–188. Causes of various usages on New-year's day.—*cur non*, etc. It was the custom for every one to perform, by way of auspice, some little act of his trade or profession on the first day of the year. There was, therefore, a little legal skirmishing in the Forum; the peasants did some rural work, etc. *Per hos dies abstinent terrenis operibus religiosiores agricolae, ita tamen ut ipsis Kalendis Januariis auspicandi caussa omne genus operis instaurent*, Colum. xi. 2.—*Tempora nascentia*, i. e. *prima dies*.—*commisi*, I have given or appointed. This is rather an unusual sense of this verb.—*Totus*, etc., lest people should be idle the whole year if they were so on the first day of it, which was its *auspicium*.—*ob idem*, i. e. *igitur*.—*delibat*, i. e. *leviter attingit*: comp. Virg. Aen. i. 256; xii. 434.—*testificatur*, gives proof of, exhibits.—171. *Cur quamvis*, etc. The reason of this is evidently to be found in the names and offices of the god, access as it were being given by him to the other gods: Cic. N. D. ii. 27; Macrob. i. 9.—175. *At cur laeta*, etc. The practice here noticed has descended to modern times, and we still utter good wishes on New-year's day.—*Omina*, etc. The whole superstition of omens is founded on this notion. Luck, for example, is often supposed to be indicated by what is first seen in the morning, etc.—181. *Templa*, etc. sc. *hac die*. As on New-year's day the temples were all open, the gods were supposed to hear all prayers and to give them effect.—*caducas*, sc. *in terram*, falling to the ground, unavailing.—185. *Quid vult palma*, etc. The *strenae*, or New-year's gift, consisted of sweets, with pieces of money, which are given still, at least on the Continent.—*palma*, i. e. its fruit, the *caryota* or date. It was covered with gold-leaf. *Aurea porrigitur Jani caryota Kalendis*, Mart. xiii. 27.—*carica*, the ἰσχὰς or dried fig, hence he names it *rugosa*.—*candida*, clear.—*sub niveo cado*. The *cadus*, jar or pot, whose usual colour was red (Mart. i. 56, 10), was probably whitened on this occasion, like the *togae* of the citizens. *Sub* is i. q. *in*. *Nata procul Libycis aberat diversa sub oris*, Tr. i. 3, 19.

189–226. The giving of money on that day.—*Edixit et strenas ineunte anno se recepturum; stetitque in vestibulo aedium, Kalendis Januariis, ad captandas stipes, quas plenis ante eum manibus ac sinu omnis generis turba fundebat*, Suet. Calig. 42. Augustus himself used to receive *stipes* in this way on New-year's day: Dion liv. 35; Suet. Oct. 57.—*stipis*. The *stips* was a small copper coin, apparently the same as the *as*.—*labet*, slip away, escape.—*casa*, a cottage. He is here perhaps alluding to the cottage on the Capitol, which was preserved down to that time, as that of Romulus and Remus; Dionys. i. 76; Val. Max. iv. 4.—*Martigenam*, Mars-begotten. He made this word, like *aurigena*, *draconigena*, etc.—200. *Et dabat*, etc. The poor used to make their sofas of flags and sedge: comp. v. 519; Met. viii. 655.—*angusta*, etc. The meaning seems to be, that if Jupiter, who was placed in a sitting posture, as he always was in the Capitoline temple, were to be placed standing, he could not stand upright on account of the lowness of the roof. The allusion is general, and not, as has been supposed, to the temple of Jupiter Feretrius.—*fictile*. In those early days the images of the gods were of baked clay, and made in Etruria: see Plin. xxxv. 12.—*nunc*, sc. *ornant*.—205. *cepisse*, i. q. *capere*. This and the following inf. are used like the Greek infinitives: see on Virg. Buc. ii. 34.—*Jura dabat*, etc. We hear this both of a dictator (Hist. of Rome, p. 89) and of a consul (Ib. p. 181).—*Et levis*, etc. Fabricius, when censor (A. U. 478), put out of the senate P. Cornelius Rufinus, who had been twice consul and once dictator, for having ten pounds' weight of plate in his house, Gell. iv. 8.—*lamina*. This word, signifying a thin plate, is used here, perhaps, in a diminishing sense.—209. *At postquam*, etc., i. e. when Rome grew great and powerful. Rome and her fortune are personified.—*Creverunt*, etc. *Crescit amor nummi quantum ipsa pecunia crescit*, Juv. xiv. 139. *Semper infinita, insatiabilis, neque copia neque inopia minuitur*, Sall. Cat. 11.—215. *Sic quibus*, etc. Avarice compared with a dropsy: comp. Hor. Carm. ii. 2, 13.—*In pretio*, etc. A play on words.—*census*, property, income: comp. Hor. Ep. i. 6, 36.—*Tu tamen*, etc. You, however, want to know if this receiving of the copper *stips* be of good omen, and why it is still given to me. It might appear from this, that *stipes* were put into the hand of Janus on this day.—*Aera*, etc. It is a remnant of antiquity when copper was the only money. Gold is more prized, however, now.—*Nos*, etc. This seems to allude to the temple of Janus at the Forum Olitorium, outside of the Carmental gate, which Tiberius rebuilt A. U. 770; Tac. Ann. ii. 49. In this and the following verses, therefore, a compliment may be intended for that prince. The plur. is used in them for the sing., as it is of himself only that the god speaks.

227–254. Cause of the figures on the old Roman coin, which bore on one side a ship, on the other a Janus.—*monitus*, his instructions: comp. iii. 167.—*Ni vetus*, etc. The image had been effaced by wear and time.—234. *falcifer deus*, Saturn: see Virg. Aen. viii. 315.—240. *testificata*, i. e. *testificans*: see on *v.* 2.—*solum*, etc. The Janicular on the right or Tuscan side of the Tiber, whose left side was, therefore, next the river.—*arenosi*. On account of the great quantity of sand which it carries in suspension, whence it was named *flavus*.—*incaedua*, uncut, natural wood.—*tanta*, i. e. what is now so great.—247. *Tunc*, i. e. in the Golden Age.—*patiens*, bearing, i. e. inhabited by.—*humanis locis*, the abodes of men.—*Nondum*, etc.: comp. Met. i. 150.—*pudor*, *αἰδώς*, reverence.

255–288. Reason of the site of his temple: see Excursus I.—*Jani*. A Janus was simply a door or gate. Each of the city-gates, for instance, had two Jani: see on ii. 201.—*Protinus*, etc. The well-known story of Tarpeia: see Liv. i. 11; Propert. iv. 4. The following legend occurs first, we believe, in Ovid: comp. Met. xiv. 780.—*Oebalii*. It was a current opinion that the Sabines were descended from the Laconians, one of whose mythic kings was named Oebalus.—*levis*, light-minded.—262. *iter*. This would seem to mean the level of the Capitol at the head of the *clivus;* but it is a very unusual sense of the word. It appears to indicate her leading them up.—*descenditis*, sc. *vos Romani*.—*Saturnia*, Juno: comp. Virg. Aen. vii. 620.—*artis*, sc. *aperiendi*.—*ope*, by the power or act.—274. *tuto*, i. q. *tuito*, sc. *a me*.—*Ara*. The conj. is omitted: see our Virgil, p. 337.—*Haec*, etc. This consumes with its flames a *strues* and a *mola salsa*, i. e. in honour of Janus, to whom the *strues* was apparently appropriated.—*strues*. *Genera liborum sunt, digitorum conjunctorum non dissimilia, qui superjecta panicula in transversum continentur.* Festus *s. v.:* comp. Cato R. R. 134. Merkel (p. xcvi.) would prefer to read *cum strue ferta suis*.

277–288. Why the gates were open in war, closed in peace.—*possit*, sc. *Pax*.—*Caesareoque*, sc. *nunc*.—*nomine*, name, influence, authority.—*Dixit . . . . aquas*. These four verses were added when he revised the poem.—*oculos*, etc., i. e. the eyes of both faces.—285. *vestri*, of your, i. e. of Tiberius who gave the auspices, and of Germanicus who led the army. This triumph for the Chattans, Cheruscans, and Angivarians was celebrated by Germanicus on the VII. Kal. Jan. A. U. 770: see Tac. Ann. ii. 41.—*Tradiderat*, etc., i. e. the dominion of the Romans on the Rhine was acknowledged.—*pacis ministros*, Tiberius and Germanicus.—*auctor*, probably Tiberius.—*deserat*, neglect.

289–294. Temples dedicated on the Kalends of January.—*Quod*, etc., sc. *hoc est*.—*patres*, the senate, or our ancestors.—*Accepit*, etc. In the Insula of the Tiber stood the temple of Aesculapius, built A. U. 462: see Met. xv. 662; Hist. of Rome, p. 159, and a temple of Jupiter, dedicated A. U. 558: see Liv. xxxiv. 57. There was also a temple of Faunus in the Island (see ii. 193), dedicated in the same year, but not on the same day with that of Jupiter.—*in parte est*, i. e. is a sharer. From what follows, it would appear that the two temples stood close together.

295–310. Introduction to the astronomic notices.—*promissi*, sc. *operis*, *v.* 2.—*pariter*, equally, alike.—302. *Officium fori*, the pleading of causes: comp. Hor. Ep. i. 7, 47.—*gloria*, sc. *vana*, vanity: see Hor. Sat. i. 6, 23; Ep. i. 18, 22.—*fuco*, with false splendour. The *fucus* is a marine plant, with the dye of which the Tyrian purple was imitated; Hor. Ep. i. 10, 27.—305. *Admovere*, etc. By their study of the stars they brought them, as it were, near our eyes, i. e. became as well acquainted with them as if they were nearer.—*Sic petitur* (sc. *vere*), etc. He alludes to the Aloeids, Otus and Ephialtes: Hom. Od. xi. 304; Virg. Geor. i. 280. He had also in view, Hor. Carm. i. 3, 38; iv. 4, 50.—309. *Nos quoque*, etc. *I* too, though so inferior. The language here too seems figurative, and taken from the encampment of a Roman army. Of this the mode was, that some officers went on before the troops with the *metatores*, who marked out the different quarters for them with *vexilla*, i. e. *signa*, at which the soldiers pitched their tents.

311–314. The morning-setting of Cancer: see Introd. § 1.

315, 316. The morning-rising of Lyra, which was usually attended with rain.—*Institerint*, sc. *si* or *cum:* see on Hor. Sat. i. 3, 15.—*signa dabunt*, sc. *ea*. Some MSS. and editors put *nonae* in *v.* 315, and *imbres* in *v.* 316.

317–334. The festival of the Agonalia, in honour, as it would appear, of Janus. The sacrifice was a ram offered in the Regia by the Rex Sacrorum: Varro L. L. vi. 12.—*succinctus minister*, etc., i. e. the *popa*, who killed the victim, and who had nothing on him but a *limus*, an apron, or petticoat (like the *campestre*), fastened about his loins: see Virg. Aen. xii. 120.—*strictos*, grasped, held in his hand. It is a plur. for sing. as usual.—*agatne*. The *popa* used to say *agone?* i. e. shall I strike the victim? and the Rex replied, *hoc age*, do so. Varro (*ut sup.*) gives this derivation of the name.—323. *Pars*, etc. Others derive it from the leading (*actu*) of the victim to the altar.—*Pars*, etc. Others thought that Agonalis was *quasi* Agnalis from *agna*.—327. *An*, etc. It was also thought that the

origin might be Greek, from *ἀγωνία*, on account of the terror of the victim.—*in aqua*. It was the custom to place the sacrifical knives in a vessel full of water.—329. *Fas etiam*. It may also be that the name is Greek, and is derived from the games (*ἀγῶνες*) celebrated on that occasion in the old times.—*Et pecus*, etc. The reason which he himself prefers, Agonia was an old name for *pecus*, or for *hostia*, as Festus (*s. v.*) says.—*Rex Sacrorum*. For this and the other ministers of the Roman religion, see Excursus II.—*lanigerae*, etc., i. e. a ram: see on *v.* 317.

335, 336. Origins of the terms *victima* and *hostia*. He derives them both from the same origin, namely, a victory gained over enemies.

337–348. Original offerings to the gods. Merkel regards what follows as an addition made by Ovid to the poem when he was revising it.—*Far erat*, etc, i. e. the *mola salsa*.—*pertulerat*, sc. *Italiae*.—*costum*. The *costus* was a fragrant root that came from the East, most probably from India: see Hor. Carm. iii. 1, 44; Plin. xii. 2; Stat. Silv. ii. 1, 160.—*herbis Sabinis*, the savine, called by the Greeks *βράθυ*, a species of juniper, common in the South of Europe; Plin. xxiv. 61.—*laurus*, the bay: see Flor. Virg. *s v*. It crackles in the flame, and when it gave a loud sound, it was regarded as a good omen: comp. *v.* 76; Tibull. ii. 5, 81.

349–392. First sacrifices of quadrupeds and their causes.—*Ulta*, i. q. *ulciscens*.—*lactentia*, sucking, i. e. young; as if they were animals. Thus (Met. xv. 201) he terms the spring *lactens annus*.—*in vite*, sc. *sua*.—357. *Rode*, etc. *Κῆν με φάγῃς ἐπὶ ῥίζαν, ὅμως ἔτι καρποφορήσω Ὅσσον ἐπισπεῖσαι σοι, τράγε, θυομένῳ*, Anthol. Gr. i. p. 165, ed. Jacobs.—*noxae deditus*, given up to punishment. *Cum lex jubet noxae dedere pro peccato*, Festus *v.* Noxa.—363. *Flebat*, etc. He derives the sacrifice of oxen from the mode in which Aristaeus recovered his bees. For that legend, see Virg. Geor. iv. 315, *seq.*—*cum stirpe*, with the root, *radicitus*, i. e. totally.—*necatas*, sc. a *nymphis*: see Virg. ib. 532.—*Caerula*, as being a water-nymph.—373. *faciem*, his form, appearance.—*transformis*, changing. This adj. is, we believe, peculiar to Ovid: comp. Met. viii. 871.—*adulterat*, adulterates, i. e. changes.—*una*, sc. *anima*, i. e. *bos*.—381. *Pascit*, etc. Some MSS., followed by editors in general, read *Poscit ovem fatum*.—*verbenas*, plants used for sacred purposes: see Flor. Virg. *s. v.* The legend here alluded to, is not noticed by any other writer.—385. *Placat equo*, etc. The Persians sacrifice a horse to Mithras their sun-god, the Greek Helios. Herodotus says of the Massagetans (i. 216), *θεῶν δὲ μοῦνον ἥλιον σέβονται, τῷ θύουσι ἵππους*.

νόμος δὲ οὗτος τῆς θυσίης· τῶν θεῶν τῷ ταχίστῳ πάντων τῶν θνητῶν τὸ τάχιστον δατέονται: which place Ovid had evidently in his mind.—*Quod* (i e. *ob quod*), etc. The legend of Iphigenia.—*triplici Dianae*, as being identified with Hecate: see on *v.* 141.—389. *vidi*. When he was going into exile at Tomi on the Euxine, A. U. 763, he landed on the coast of Thrace, and went the rest of the way by land: see Tr. i. 10, 23.—*Sapaeos*, a people of Thrace; Herod. vii. 110.—*rigido*, etc. Priapus.

393–440. Origin of the sacrifice of the ass to Priapus. This is either an Alexandrian fable or the poet's own invention.—*Festa*, etc., the *τριετηρὶς*, or festival of Bacchus, celebrated every third year.—*corymbiferi*, *κορυμβοφόρου*, ivy-berries-bearing, i. e. crowned with ivy. This word is only to be found in this place.—*bruma*, the year which began at the *bruma*. It was not, however, at that season that the feast was held.—*Di quoque*, etc. The deities connected with Bacchus, also took this opportunity of holding a festival. We are not to suppose that they mixed with men on the occasion.—*Et quicumque*, etc., every deity of a sportive character.—*pando*, hollow-backed.—400. *Quique*, etc. Priapus.—*vestitis*, covered with grass, instead of purple or scarlet covers, *vestes*.—*large*. This is to be joined with *agebat*. Editors in general read *parce*, and join it with *miscendas*.—405. *sine pectinis usu*, without having combed out and arranged them.—*ministrat*, sc. *cibos*. In the heroic ages the attendants at meals were females.—*qui pinu*, etc. Pan.—414. *Nequitia*, lust.—*tutela*, i. e. *tutor*: see Virg. Excurs. VII.

441–456. Sacrifices of birds, ascribed to the vengeance of the gods, because the birds revealed their will to men.—*modos*, measures, songs.—*penna*, by the wing, the flight, i. e. the *Praepetes*.—*ore*, the *oscines*, as they were styled in the language of augury.—447. *dis*, etc., as each is connected with the gods. Thus the eagle announced the will of Jupiter; the crow, that of Apollo.—*defensa*, etc.: see Hist. of Rome, p. 118.—454. *Inachi*, i. e. Isis, the Egyptian deity, greatly worshiped at that time at Rome, and who had been identified with Io the daughter of Inachus: see Mythology, p. 408.—*lauta*, delicate about food. *Θύουσι* (sc. *Isidi*) *δὲ καὶ βοῦς καὶ ἐλάφους οἱ εὐδαιμονέστεροι, ὅσοι δέ εἰσιν ἀποδέοντες πλούτῳ καὶ χῆνας καὶ ὄρνιθας τὰς μελεγρίδας· ὑσὶ δὲ ἐς τὴν θυσίαν οὐ νομίζουσιν οὐδὲ οἰσὶ χρῆσθαι καὶ αἰξί*, Paus. x. 32. Perhaps, however, *lauta* might be elegant, on account of the pure white linen garments of her worshipers.—*provocat*, calls forth.

457, 458. The morning-rising of Delphin or the Porpoise.—*Tollitur*, raises himself; a mid. voice.

459, 460. The day of mid-winter (not the *bruma*), which, however, is placed on the *pridie Nonas* (4th) by Columella (xi. 2) and by Ptolemy.—*discrimina*, separating line.—*superabit*, i. e. *supererit*. A frequent sense of this verb: see on Virg. Buc. ix. 27.

461–468. The Carmentalia and the dedication of the temple of Juturna.—*Turni soror.* So she had been made by Virgil, and the Aeneis was now read by every one.—*aede recepit.* *Huic Fonti* (sc. Juturnae) *per Aquaminum inopum* (leg. *flaminem minorem*, Merk.) *sacrificari solet, cui Lutatius Catulus primus templum in Campo Martio fecit*, Serv. Aen. xii. 139.—*Virginea aqua*, the Aqua Virgo brought by Agrippa through aqueducts from a marshy place, eight miles from Rome on the Collatine road, for the supply of his Thermae. It was conducted below the gardens of Lucullus, which were on the Pincian hill, and so *compassed* the Campus Martius. It still supplies the beautiful Fontana Trevi. Its name, Frontinus (De Aquaed. 10) says, was owing to its springs having been pointed out by a maiden; but it more probably came from the supposed purity of its waters.—*sacrorum*, sc. *Carmentalium.*—*Ipsa*, i. e. Carmentis, whose name is derived from *carmen.*—*erret*, stray, i. e. be unknown or wrongly related.—*honos*, festival.

469–508. Coming of Evander to Italy.—*Orta*, etc. The Arcadians were styled by the poets (who probably only adopted the popular legend) προσελήνους, as having existed before the moon. Döderlein, by the way, says that it signifies merely, before the Hellenes.—*tellus*, i. e. *gens.*—*Arcade.* Arcas, the son of Callisto.—*utroque*, sc. *sanguine.* According to the common account, he was the son of the god Hermes by Carmentis. But there seems to have been another account (see Serv. Aen. viii. 130), which made Echemus his father, and this Ovid apparently follows. It is also said, that the cause of Evander's exile was his having accidentally killed his father, Serv. ib. 51.—473. *Quae*, etc., i. e. she was a prophetess.—*pleno dei*, inspired.—*motus*, civil commotion; or, perhaps, change of abode.—*nacta*, sc. *est.* For time verified her predictions.—*nimium*, i. q *valde*, a common sense of this word.—*fugatus*, obliged to go into exile.—478. *Parrhasium*, i. e. *Arcadium*, part for whole.—*in fatis*, i. e. a decree of destiny: comp. Met. i. 256.—*meriti*, sc. *tui.*—*procella*, i. e. *exilium.* The figure is taken from the sea and navigation.—*Aonia*, Boeotian.—*Et*, sc. *alii.*—493. *Omne solum.* Ἅπας μὲν ἀὴρ αἰετῷ περάσιμος, Ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς, Eurip. fr. incert. 36.—*Nec fera*, etc. Χ᾽ὠ Ζεὺς ἄλλοκα μὲν πέλει αἴθριος, ἄλλοκα δ᾽ ὕει, Theocr. iv. 43: comp. Hor. Carm. ii. 9, 1.—*tenet*, holds, i. e. reaches: comp. iv. 290. Gierig says, holds his course for.—*amnem*, sc. *Tuscum* (from next verse), the Tiber.—500. *obvius ibat*, was going against, i. e. up the stream.—*latus*, etc., i. e. the left bank of the river, before coming to the Campus Martius, i. e. the Palatine hill. By the *vada Tarenti* must be meant that part of the stream that ran by the Tarentum.—*Tarenti.* This is the reading of, we may say, all the MSS.; but every other Latin writer calls this place Terentum. It was in the Campus Martius, and apparently close to the Tiber, but the exact spot is unknown. Valerius Maximus (ii. 4, 5) tells a long legend of the discovery of this place, by the appearance of smoke rising from the ground in the night, and how, on digging to the depth of twenty feet, an altar was found inscribed to Dis Pater and Proserpine. He says, that this was the origin of the Saecular games, at which black victims were offered for three successive nights at this altar: see also Liv. Epit. 49; Stat. Silv. i. 4, 18; iv. 1, 38; Mart. iv. 1, 8; Varro *ap.* Censorin. 17; Zosimus, ii. 1.—*Utque erat*, as she was, without making any change. To express the suddenness of the inspiration.—*immissis*, loosed.—*regentis iter*, the steersman.—*dextram*, i. e. on *her* right.—*pinea texta*, the deck formed of pine-wood: comp. Virg. Aen. ii. 258.

509–536. Prophecy of Carmentis.—*novos deos*, i. e. Romulus and the Caesars.—*nemorum silvae*, the woods with which the hills of Rome were then covered.—*bonis avibus*, i. e. *bono omine.*—515. *Fallor?* etc. The future greatness of Rome.—*tantum fati*, so great a destiny.—*Et jam*, etc. These are the subjects of the six last books of the Aeneis.—*hic cinis*, i. e. Rome, that rose, as it were, from the ashes of Troy.—527. *patrem.* Cato (*ap.* Serv. Aen. iii. 711) said that Anchises also reached Italy; but Ovid would hardly contradict Virgil, and he probably expressed himself somewhat carelessly, supposing every one to be familiar with the Aeneis.—*Iliacos*, etc. The Penates brought from Troy were kept in the temple of Vesta; Tac. Ann. xv. 41. The temple of the Penates was different.—*Tempus erit*, etc. Alluding to Augustus, who was Pontifex Maximus, and who had transferred the sacred fire, etc. to his house on the Palatine: see iv. 949.—533. *Inde nepos*, etc. Tiberius, by adoption the son of Augustus, and grandson of Julius Caesar.—*licet*, etc. His affected reluctance to accept the imperial dignity: see Tac. Ann. i. 11; Hist. Rom. Emp. p. 39.—*Sic Augusta*, etc. By the last will of Augustus, his wife Livia was adopted into the Julian family, and received the title of Augusta. This is, perhaps, all that the poet means by calling her here a *numen.* She was deified by her grandson Claudius, Suet. Claud. 11.

537–586. Legend of Hercules and Cacus: see Virg. Aen. viii. 190, *seq.;* Hist. of Rome, p. 71.—*Felix*, etc. Alluding to his own exile at Tomi.—*Erytheïdas*, from the isle of Erytheia, the abode of Geryoneus: see Mythology, p. 359.—*applicat*, brings, drives.—550. *Traxerat*, sc. *nam.*—*aversos*, backwards.—*facies:* see on *v.* 373.—*pro*, proportioned to.—559. *male*, i. e. *non:* see on Hor. Sat. i. 3, 45.—*furta*, i. e. the stolen oxen.—*juga quinque*, sc. *boum.*—*male:* see *v.* 559.—*spirare*, etc. Typhöeus was placed under Aetna in the Giant-war. Virgil (Aen. iii. 578) places there Enceladus.—575. *Occupat*, attacks. *Jussit . . . quatuor admoveri canes, qui celeriter occupaverunt feram*, Curt. ix. 1.—*trinodis* (def. for indef.), knotty.—*Constituit*, etc. The Ara Maxima, sacred to Hercules, stood at the foot of the Palatine hill, and the Forum Boarium lay between it and the river. —*prope*, etc., i. e. the approaching apotheosis of Hercules.—*dea*, sc. *facta.*

587–616. The conferring of the title of Augustus on Caesar.—*castus sacerdos*, the Flamen Dialis.—*Castus* is properly ἁγνὸς, pure, holy, and *incestus*, its opposite; hence a Vestal who committed breach of chastity was termed *incesta*, and the offence, *incestus*, or *incestum:* see Cic. Legg. ii. 10.—*Semimaris ovis.* This is plainly a *vervex* or wether, while, *v.* 56, he calls the victim *grandior agna*, a ewe-lamb. We confess that we cannot clear this matter. It was a usual rule in the Roman, as in the Mosaic, religion to offer nothing mutilated to the deity. Merkel (p. clxxii) thinks it possible that the wether may have been substituted for the sheep, on the Ides of January, on account of the *feriae Augustales.*—*Reddita*, etc. On the Ides of January (Verrius says XVII. Kal. Feb.), A U. 727, Caesar arranged the provinces, retaining the administration of some himself, and giving that of others to the senate and people. At this time also he received the title of Augustus: see Hist. Rom. Emp. pp. 5, 6. The poet is not strictly correct in using the adj. *omnis.*—591. *generosa*, noble, i. e. belonging to noble families.—*ceras*, the *imagines* or waxen busts of their ancestors, at the base of which their names and deeds were inscribed.—*Africa*, etc. For these various titles see Hist of Rome, pp. 254, 362, 364, 320, 178, 285.–597. *Et mortem*, etc.: see Hist. Rom. Emp. p 16.—*Caesar*, i. e. Augustus. Victories had been gained by himself or his generals over all the surrounding nations, and the recovering of the standards was regarded as a victory over the Parthians.—*Ex uno* (sc. *victo*), etc.: see Hist. of Rome, pp. 128, 131.—603. *Magne*, i. e. Pompeius.—*qui te*, etc. Julius Caesar.—*Nec gradus*, etc.: see Hist. of Rome, p. 170.—*omnes*, sc. *hi.*—*Hic*, Augustus.—609. *Sancta*, etc. *Augustus* is i. q. *sanctus*, hence the Greeks rendered it σεβαστός.—*vocant patres.* If by *patres* he means the old Romans, he may have had verses like this of Ennius: *Augusto augurio postquam incluta condita Roma est*, and the language of the Annals, etc. in view, and so have been justified in using the present tense: see our Horace, Excurs. I.—*rite*, duly, legitimately. It is the proper term. *Negabant Pontifices unam cellam amplius quam uni deo rite dedicari*, Liv. xxvii. 25.—*manu.* Because the person dedicating laid his hands on the door-post: see Hist. of Rome, p. 33.—611. *Hujus*, etc., i. e. from the same root (i. e. *augeo*) is also derived *augurium*—*Et quodcumque*, etc. We know, however, of no other word that could be derived from *augeo*, and even these two are very dubious.—*auget.* The proper meaning of *augeo* is, to enlarge, increase, add to. Hence it is used of giving honour, dignity, etc., to a person, thing, or place; comp. ii. 56: hence also, when the senate confirmed a decree of the people, the word *auctores* is used. *Ut cum populus regem jussisset, id sic ratum esset, si patres auctores fierent*, Liv. i. 17.—*Protegat* (sc. *semper*), may it shade. This was one of the honours decreed at that time to Augustus: Hist. Rom. Emp. p. 6.—*vestras*, your, i. e. the Caesarian family.—*heres*, Tiberius.—*suscipiat*, sustain. *Quid loquar lapideas moles . . . . quibus porticus et capacia populorum tecta suscipimus*, Sen. Ep. 90.

617–636. The Carmentalia repeated.—*actas*, i. q. *exactas*, past.—*Fient*, will be (celebrated).—*Nam*, etc. The reason of this repetition.—*carpenta.* The exact form of the *carpentum* is unknown: see Becker, Gallus, p. 263. It was used both by men and women, and it came at length to signify a dung-cart, Pallad. x. 1. The derivation here given is absurd.—621. *Mox*, etc. A. U. 538, in the heat of the second Punic war, C. Oppius, a tribune of the people, had a law passed forbidding any woman to possess more than half an ounce of gold, to wear a party-coloured garment, or to ride in a carriage (*juncto vehiculo*), except on occasions of public religious rites. In 557 this law was repealed in spite of the strenuous opposition of Cato the Censor: see Liv. xxxiv. 1–8. There is nothing said in Livy of the conduct adopted by the women, but it is noticed by Plutarch, Quaest. Rom. 56.—*Pro pueris*, etc., i. e. for children of both sexes, the *partus* of *v.* 623.—629. *Scortea*, things made of leather.—*Ne violent*, etc. Because they prayed for children to be born, and so it would be of ill omen to use any dead thing.—*assiste*, stand beside.—*precanti*, sc. *alicui.*—633. *Porrima*, etc. Varro (*ap.* Gell. xvi. 16), when speaking of the difficult labour of women, says, *hujus periculi deprecandi causa arae statutae sunt Romae duabus Carmen-*

tibus, quarum una Postverta nominata est, Prosa (Al. *Prorsa*) *altera, a recti perversique partus et potestate et nomine.* This fully explains *v.* 628, and the origin of the rite, and also that of the legend told by Ovid and Plutarch. Servius (Aen. viii. 336) names, like our poet, one of the Carmentes Porrima.—634. *diva.* Most editors read *nympha:* see Virg. Aen. viii. 336, 339.—*porro,* i. e. πρὸ, *pro.*

637–650. Dedication of Temple of Concord.—*Candida,* sc. *dea* or *Concordia, v.* 639.—*niveo.* This cannot mean built of white marble: see on *v.* 70. It rather, like *candida* in that place, denotes the polish of the pillars, etc.: comp. Virg. Aen. viii. 720.—*Qua fert,* etc. The temple of Concord stood at the foot of the Capitoline hill, facing the Forum. Its site may be seen exactly behind the arch of Severus. On its left, between it and the Carcer, a flight of steps led up to the Arx, where the temple of Juno Moneta stood, on the site of Manlius' house: see vi. 183. Abeken, however, asserts (Mittelitalien, p. 232) that both temples stood on the Arx, to which the steps led up from the Intermontium. Of the existence of this supposed temple of Concord, we have seen no proof, and its site hardly accords with *v.* 639.—*turbam,* sc. *stantem in Foro.*—*manus,* sc. *Tiberii,* A. U. 763, according to Verrius Flaccus, Fast. Praen. Dion lvi. 25.—641. *Furius,* etc. The great L. Furius Camillus, the conqueror of Veii and Falerii, on the occasion of the Licinian rogation (A. U. 383), vowed a temple to Concord, and built this temple in performance of his vow: see Hist. of Rome, p. 124.—*causa recens,* i. e. of the restoration of the temple by Tiberius. In 763 Tiberius carried on war in Germany, to avenge the slaughter of Quintilius Varus and his legions in 762.—646. *Porrigit.* Merkel reads *corrigit,* with the early editions, and he quotes an old gloss which explains it by *desecat.* But *corrigo* never has that meaning; its original sense is, to stretch out, to straighten: on the other hand, *porrigo* is, to stretch forth, to present, and it was used of the surrender made by enemies. *Parthe, refers aquilas: victos quoque porrigis arcus,* v. 593. *Nunc petit Armenius pacem; nunc porrigit arcus Parthus eques timida signaque capta manu,* Tr. ii. 227. False hair was very much worn in Rome at that time, and it chiefly came from Germany, as the yellow colour was preferred. *Jam tibi captivos mittet Germania crines; Culta triumphatae munere gentis eris,* says our poet in a piece (Am. i. 14, 45) which was probably written during the campaigns of Drusus in Germany in 741–745, and is apparently prophetic, for there was no triumph for the Germans before that of Germanicus in 770. We think, therefore, that it may have been a condition of the peace accorded to the Germans in 764, that they should supply, perhaps annually, a certain quantity of hair for the Roman market.—*Inde,* etc. This is somewhat erroneous; Tiberius triumphed in 765 for the Pannonians and Dalmatians, not for the Germans, and the temple of Concord was not merely built, but dedicated (καθιερώθη), in 763.—*Haec,* sc. *templa.*—*constituit,* sc. *tecum.*—*rebus et ara,* i. e. with property and with an altar. It seems to mean that Livia joined in defraying the cost of the building, and that she placed an altar there.—*magni Jovis.* Augustus.

651, 652. Passage of the Sun into Aquarius.—*Haec,* sc. *tempora,* i. e. XVII. Kal.

653, 654. Evening-setting of Lyra.—*Oriens,* i. e. *Sol.*

655, 656. Morning-setting of Regulus, a star of the first magnitude in the breast of Leo. Columella (xi. 2) says it sets VI. Kal. Feb.—*Sidere ab hoc,* i. e. after this sign, sc. *Lyra.*—*ignis,* i. e. Regulus.

657–674. The feast of the Sementina.—*Ter quater,* three or four times, the conj. being omitted in the usual Roman manner.—*evolvi.* For, like other books, they were rolled up.—*indicitur,* sc. *a Pontifice* (Varro L. L. vi. 26), is given out: see Introd. § 3.—*Utque dies,* etc. Though the exact day was not known, yet the time of the year was when it would be, i. e. after seed-sowing.—*coronati.* It was usual to put garlands on the working cattle, on occasions like this: comp. v. 52; vi. 311; Tibull. ii. 1, 8.—665. *Rusticus,* etc.: comp. Pers. iv. 28. The ancient plough was very light: see Virg. Terms Husb. *v.* aratrum. —*Pagus,* the village. Serv. Tullius, it is said, divided the Roman territory into *pagi,* in each of which there was an altar at which the *pagani* used to hold a feast every year called the Paganalia (Dionys. iv. 15).—*liba:* see on *v.* 128. Each family brought its *libum.*—*suo,* their own, which they give.—*Haec,* i. e. Ceres: see Zumpt, § 70.—*causam,* origin.

675–694. Prayer to Ceres and Tellus.—*Consortes operum,* sc. *agriculturae,* in which these goddesses bore a part.—*usta,* nipped, withered: see on Virg. Geor. i. 77.—*latet,* sc. *semen,* i. e. is covered in.—685. *subjectis,* sc. *terrae.*—*formicae:* see on Virg. Geor. i. 186. —*pinguior aequo:* see Virg. Geor. i. 111; ii. 253.—*loliis,* darnel: see Flor. Virg. *s. v.*—*Nec sterilis,* etc.: comp. Virg. Buc. v. 37; Geor. i. 154.—*passura,* etc. The *far* was parched or dried with fire before it was ground, and it was baked or boiled when in meal.

695–704. Reflections.—*diu,* i. e. during the long period of the civil wars.—*sarcula,* the hoes. This and all other rustic implements are fully explained and described in the Terms of Husbandry in our Virgil.—*tuae,* sc. *Germanice.*—*religata,* etc.: comp. Virg. Aen. i. 294.

705–708. Dedication of the temple of the *Castors*, i. e. Castor and Pollux. This temple, which was vowed during the battle at the lake Regillus (Hist. of Rome, p. 35), was dedicated two years after, on the Ides of Quinctilis, A. U. 268 (Liv. ii. 42). It is probable that it was burnt A. U. 747, and it was rebuilt by Tiberius and dedicated A. U. 759. He inscribed on it his own name, and that of his deceased brother Drusus; Dion lv. 27. Its site was on the south side of the Forum, between the temple of Vesta and the Basilica Julia.—*de gente deorum*, i. e. of the Caesarian family.

709–724. The altar of Peace. This goddess had hitherto been neglected by the warlike Romans, but Augustus on his return from Gaul, A. U. 741, dedicated an altar to her on the Nones of July, in the Campus Martius: see Fast. Amitern. In 745, after his return a second time from Gaul (Hist. Rom. Emp. p. 16), he dedicated anew an altar to Peace, III. Kal. Feb. in the same place; Fast. Praenest. It is of this, that the poet now speaks.—*Frondibus Actiacis*, Actiac bays, because the battle of Actium ended the civil wars.—717. *primus*, the near.—*Pacalibus flammis*, i. e. the fire on the altar of Peace.—*propensos*, who incline to.

BOOK II.

ARGUMENT.

INTRODUCTION, 1–18. Origin of name of February, 19–34. Purifications, 35–54. Dedication of temple of Juno Sospita, etc., 55–72. Setting of Lyra and Leo, 73–78; of Delphin; Story of Arion, 79–118. Augustus styled Pater Patriae, 119–144. Rising of Aquarius; Beginning of Spring, 145–152; of Arctophylax; Story of Callisto, 153–192. Fall of the Fabii, 193–242. Rising of Corvus, Anguis, and Crater, 243–266. Lupercalia; Story of Hercules and Omphale, and of Romulus and Remus, 267–452. Sun enters Pisces, 453–474. Quirinalia, etc., 475–532. Parentalia, 533–616. Caristia, 617–638. Terminalia, 639–684. Regifugium, 685–852. Return of the swallow; Equiria, 853–864.

1–18. Introduction. Henceforth we are to recollect, that we are reading the poem as it was originally written, and addressed to Augustus before the poet's banishment in A. U. 763, and we are not to look in it for any event posterior to that year.—*elegi*, i. e. pentameters, the elegiac measure.—*nuper*. This word, like *olim*, *quondam*, etc., is used in rather an indefinite manner by the Latin poets. Ovid had published his Ars Amatoria in 752, and he had previously published his Heroides and his Amores, all in elegiac verses.—*Ecquis*, etc. Would any one suppose that idle love-verses would have led to such a theme?—9. *Haec*. The constr. is, *Haec mil. est mea*, i. e. that of celebrating festivals, etc. *v.* 15.—*non vacat*, is not without, i. e. it does something.—14. *habilis*, fit for, capable of.—*Caesar*, Augustus.

19–46. Origin of the name of the month.—*Februa*, etc. *Februa* was the term used by the old Romans for what were afterwards called *piamina*. *Piamen*, i. q. *piamentum*, was whatever was used as a καθαρμὸς or purification (*purgamentum*) for removing ἄγος or guilt.—*dant fidem*, prove its correctness.—*rege*, sc. *sacrorum*: see on i. 587.—*flamine*, sc. *diali*.—*lanas*, wool to be used in purification, which wool was named *februa*.—*Quaeque capit*, etc. The parched *far* and salt (*mola salsa*), which the Flamen's lictor takes in the Flamen's house for purposes of purification, are called *februa*.—*mica*, sc. *salis*.—25. *arbore pura*, i. e. the pine, *v.* 28.—*Flaminicam*, the wife of the Flamen Dialis.—*poscentem*, sc. a *ministris*, when she was officiating.—*intonsos*, i. e. bearded. The old Romans wore their beards till A. U. 454, when barbers were brought from Sicily; the younger Africanus was the first who had himself shaved daily; Plin. vii. 59.—*secta quia*, etc.: see *v.* 267, *seq.*—33. *Aut quia*, etc., the Parentalia: see *v.* 533, *seq.*—*pura*, i. e. *facta pura*.—*nostri senes*, our ancestors, *patres*, *v.* 19, *avos*, *v.* 30.—37. *Graecia*, etc. It was, however, common to the whole ancient world. The Mosaic law also had its rites of purification.—*Actoriden*, Menoetius, the father of Patroclus, or rather Patroclus himself: see Hom. Il. xxiii. 85.—*Phoci*, his brother: see Mythology, p. 312, whence it will appear that Ovid makes a mistake here.—42. *Credulus*, too ready to believe.—*immerita*, which she did not deserve.—*Amphiaraïdes*, Alcmaeon: see Mythology, p. 480.—*faciles*, sc. *credere*, i. e. *creduli*, *v.* 42.

47–54. Order of the months. The poet is in great confusion here, for he maintains that January was always the first month in the year, and at the same time that February was the last in the old Roman year: see Introd. § 3.—*tamen* (i. q. *tandem*), sc. *observandum est*.—*Termine*, i. e. the Terminalia: see *v.* 639.—*spatio*, sc. *menstruo*.—*distantia tempora*, i. e. prid. Kal. Feb. and Kal. Mart.—*bis quini viri*, the Decemvirs.—*continuasse*, to have joined. This is mentioned no where else, and we know not how they effected it. He alludes perhaps to the practice of intercalating.

55–66. Temple of Juno Sospita, and compliment to Cæsar.—*Principio*, etc. It is related (in the Annals) that a temple was

dedicated to Juno Sospita (the goddess of Lanuvium; Mythol. p. 512), on the Palatine, near that of the Mother of the Gods.—*aucta*, honoured: see on i. 612.—*quaeris*, i. e. *si quaeris*.—59. *Caetera*, sc. *templa in Palatino?* AEDEM JUVENTUTIS AEDEM MATRIS MAGNAE IN PALATIO FECI; Marm. Ancyr. tab. i.—*ducis*, Augustus.—*Templorum*, etc. *Augustum Caesarem templorum omnium conditorem vel restitutorem*, Liv. iv. 20. *Aedes sacras vetustate collapsas aut incendio absumptas refecit*, Suet. Oct. 30. Of Tiberius we are told that he was *circa deos et religiones negligentior*, Suet. Tib. 69, and that he did no more than finish and dedicate three temples commenced by Augustus; Tac. Ann. ii. 49.—65. *caelestibus*, i. e. to their temples.—*Proque tua*, etc. and may they keep guard on thy house. We think with Merkel (p. cxxix.) that it may be the deities that had temples on the Palatine, where Augustus dwelt, that are meant.

67–72. Other acts on the Kalends.—*celebratur*, is frequented, is resorted to.—*Helerni*. This is the conjecture of Heinsius. All the good MSS. read *Averni;* some of the inferior ones *Asyli*, which is altogether absurd, as the Asylum, beside being closed, was on the Capitol, and this grove was on the banks of the Tiber: see on vi. 105.—69. *Ad penetrale*, etc.: see on i. 55.—*Capitolinum*, etc. There was, it would hence appear, beside the sacrifice at the Capitoline temple, one at that of Jupiter Tonans, which stood on the same hill.—*Saepe*, sc. *hoc die*.

73–78. Evening-setting of Lyra; morning-setting of Leo.—*Gemmea juga*. So of the chariot of the Sun, Met. ii. 109. *Per juga chrysolithi positaeque ex ordine gemmae*.—*purpureis*, brilliant, bright: see on Virg. Buc. ix. 40.—*Illa nocte*, etc. Ovid evidently means that Lyra and Leo both set in the evening, while the truth is that the latter set in the morning of III. Non.

79–118. Evening-setting of Delphin. Story of Arion.—*nocte sequente*, i. e. Pr. Non., as the setting of Leo was on III. Non. The real time of the setting of Delphin is Kal. Febr.—*caelatum*, set, embossed, sc. with stars. The verb *caelo* was used for relief as well as for engraving.—*amoribus*, sc. *Neptuni*, i. e. when he was courting Amphitrite, Eratost. Cat. 31. Hygin. Poet. Astr. i. 17.—*Lesbida*. For Arion was a native of Methymna, in the isle of Lesbos. The following tale is told by Herodotus (i. 24), who says that it happened in the time of Periander, tyrant of Corinth.—89. *Palladis alite*, the owl.—*cornix*, the raven: see Virgil, Excurs. VI. This enmity of the raven and the owl, which eat each other's eggs, is noticed by Aristotle (H. A. ix. 1) and Aelian (de Nat. An. iii.

9).—*Ausonis ora*, the coast of Italy.—*Inde*, i. e. from Tarentum.—*opes*, his wealth.—101. *Quid tibi*, etc. cries the poet.—*referre*, to repeat, play.—*coronam*. The *citharoedus* wore a golden crown set with gems, with a *palla* of cloth of gold and a purple *chlamys:* see Auct. ad Herenn. iv. 47.—*bis*, etc. the *dibaphe* or double-dyed purple.—*suos*, its own, its proper sounds. He uses this word probably to show how calm and collected Arion was.—109. *Flebilibus*, etc. The song of the swan in death is a well-known notion of the ancients; but what the meaning of its temples being pierced through is, we know not. Burmann says that *penna* is i. q. *sagitta*, as in Val. Flac. vi. 421. Gierig talks of a hard feather which the swan gets when old; but of this there is no proof, and besides, how could it enter his head?—*canentia*, *senilia*, as if he were a man.—*delphina*, a porpoise. The fondness of this fish for melody is well known; he will follow a boat in which there is music.—115. *pretium vehendi*, sc. *carmen*.—*novem*. The number of stars in that sign.

119–144. Conferring on Augustus of the title of Pater Patriae.—*quo*, sc. *pectore*.—*alterno pectine*, i. e. in elegiac verse, *v.* 3.—*Quid volui*, etc. Imitated from Virg. Buc. ii. 58, 60.—*erat*, i. q. *est*. The imperf. is often thus used like the Greek ἦν: see on Hor. Ep. i. 4, 6.—127. *Sancte*, etc. The people first gave him this title, sending deputies for the purpose to him at Antium. On his refusal they repeated it at Rome; and then in the senate-house, Valerius Messala, at the general desire, thus addressed him: *Quod bonum faustumque sit tibi domuique tuae, Caesar Auguste: sic enim nos perpetuam felicitatem Reipublicae et laeta huic precari existimamus: Senatus te consentiens cum Populo Romano consalutat Patrem Patriae.* Suet. Oct. 58. A fragment of a Tab. Praenest. (ap. Foggini, p. xii.) informs us that this was Non. Febr. 752.—*Eques* (collective), i. e. *equites*. Ovid was of this order.—*tuendo*. He avoided aggressive wars.—136. *solis*, etc. both sides of the Sun, i. e. east and west.—*hic castas*, etc. Alluding to his laws on the subject of marriage.—140. *luco*, sc. *Asyli*.—*principis*, sc. *senatus*, Augustus' favourite title.—*incusat*, sc. *crudelitatis*.—*hostibus*. Those who bore arms under Antonius and others, or perhaps those who conspired against him.—*patrem*, Julius Caesar.

145–148. The morning-rising of Aquarius.—*puer Idaeus*, the Trojan boy, Ganymedes, the cup-bearer of the gods, supposed to be this sign.

149–152. Beginning of Spring.

153–192. Evening-rising of Arctophylax or Bootes. Story of Callisto: see Met. ii. 401, seq.; Mythology, p. 425.—*Hamadry-*

adas, i. e. *Nymphas*. The poets frequently thus use the species for the genus.—156. *chori*, the train.—173. *Lycaoni*. She was daughter of Lycaon.—*Arcton*, Ἄρκτον, Bear.—Arctophylax, Ἀρκτοφύλαξ, bear-keeper.—*Saevit*, etc. The Bear never sets.

193–242. The Faunalia. The fall of the Fabii.—*agrestis*. He was a rural deity: see Mythology, p. 537.—*Haec ubi*, etc. In the Island, beside the temples of Jupiter and Aesculapius (i. 291), stood that of Faunus. This temple, which was built with the money arising from fines, was dedicated A. U. 558 (Liv. xxxii. 53), in the same year with that of Jupiter. Livy speaks of them as distinct temples, but Vitruvius would seem to make them one, for he says (iii. 2, 4, Tauch.): *Hujus exemplar est in insula Tiberina in aede Jovis et Fauni*.—*Haec* (sc. *quoque*), etc. The poet makes a considerable mistake here; for though this may have been the day on which they set out from Rome, A. U. 275, that of their fall was xv. Kal. Sex. 277; Liv. vi. 1: see Hist. of Rome, pp. 75, 76.—*Ter centum*, etc. that is 306, the conj. omitted, as in *ter quater* and such like expressions.—*vires et onus*, i. e. the burden of the Veientine war.—*gentiles*, i. e. of the *gens*.—*professa*, which they had promised. —*castris ab isdem*. By this is probably meant the house of the consul before which they assembled. Liv. ii. 49. The Fabii, it would appear, dwelt chiefly on the Quirinal (Hist. of Rome, p. 117, *note* ‡), and we may therefore suppose the order of their march to have been down that hill, along the valley to the temple of Janus, over the Forum, along the Vicus Jugarius, out at the Carmental gate, over the Campus Martius. They then crossed the Tiber by a bridge, probably where the Milvian was afterwards built; for those writers who suppose no bridge over the river at that time but the Sublician are, we think, in error.—*generosus*, noble: comp. i. 591.—200. *E quis*, etc. *Quorum neminem ducem sperneret egregius quibuslibet temporibus senatus*, Liv. *l. c.*—*Carmentis* (gen. of person), etc. We would render this place thus: The nearest way to go out there is by the right-hand Janus of the Carmental gate, do not however go that way; for Livy says: *Infelici via dextro Jano Portae Carmentalis profecti*. For the double Roman gates, see on i. 257. Merkel gives *dextra*, which is the reading of all the good MSS. but with Becker we prefer that adopted by Heinsius, as the only one agreeing with the fact. There was no temple of Janus in this place; that afterwards built by Duillius was at the theatre of Marcellus, and the Forum Olitorium lay between it and the Carmental gate.—*omen habet*, Dion (fr. 26) says: καὶ τὰς πύλας . . . ἐν ἀτιμίᾳ ἐποιήσαντο ὥστε μηδένα δι' αὐτῶν ἄρχοντα διϊέναι.—*Illa fama*, etc. This distich is bracketed by Burmann, and omitted by Merkel. But it is in most even of the good MSS., is rather Ovidian, and seems wanting for the sense. We must recollect that the poem was left unfinished.—205. *rapacem*, i. q. *rapidum*: see Virg. Excurs. I. When one recollects what mere rivulets all the streams, except the Anio, in the vicinity of Rome are, this epithet must appear rather strong.—*hibernis*: see *v.* 152.—*loco*, sc. *opportuno*, i. e. on the banks of the stream. We may here observe that Veii itself was only ten miles from Rome: Hist. of Rome, p. 107.—226. *simplex*, guileless, unsuspicious.—*silvis*, i. e. *arundinetis*: comp. Virg. Aen. x. 706, *seq.*, a passage he evidently had in view.—*longe actus*, driven far out of.—237. *Herculeae gentis*, i. e. the Fabii, who claimed descent from Hercules by a daughter of Evander's.—*Maxime*, Fabius Cunctator: see on i. 605.—*Cui res*, etc. *Unus homo nobis cunctando restituit rem*, Enn. Ann. viii. 27.

243–266. Evening-rising of the three conjoined signs, the Crow, the Crater, and the Snake, and their origin; see Theon on Arat. Phaen. 449; Eratosth. Catast. 41; Hygin. P. A. 40.—*Forte Jovi*, etc. The inferior gods thus honoured the superior: see iv. 423; Aesch. Prom. 526.—*tenuem*, thin, i. e. light and clear.—*pomis*. So all fruits were called that did not grow in bunches: see on Virg. Buc. i. 81.—*eam*, i. e. *ficum*, the tree for the fruit.—257. *Jamque satur*, i. e. when the fruit had ripened.—260. *tenuit*. This verb is here used in two senses, in accordance with the words it governs.—*velle*, to want, to try: see on Hor. Sat. i. 4, 109.—*lactens*: see on i. 351. The juice, however, of the unripe fig (ὄλυνθος) was termed *lac*. Macrob. ii. 16; Plin. N. H. xv. 21. —*De nullo*, etc. *Corvi . . . aegrescunt sexagenis diebus, siti maxime, antequam fici coquantur autumno*, Plin. N. H. x. 12.

267–282. The Lupercalia: see Excursus III.—*nudos*, i. e. without their upper garments: see Hist. of Rome, p. 89, note. They wore only a περίζωμα, or *campestre*: see Plut. Q. R. 68.—*Fauni bicornis*. Because they confounded him with the Grecian Pan, who was horned, which the Italian Faunus was not.—*plurimus*, very much, i. e. he frequents.—*in mare currit*. This is not quite correct, for it falls into the Alpheus.—277. *equarum*. Most MSS. read *aquarum*, which Burmann defends, as Pan was ἄκτιος. Theocr. v. 14.—*Munus*, an offering.—*Pelasgis*, i. e. the Arcadians, who were supposed to be of Pelasgian descent: see Hist. of Greece, p. 9.—*Flamen*, etc. The Flamen Dialis always officiated in the Lupercalia.—*erit*. Many MSS. read *erat*. Burmann conjectured *agit*, which Gierig adopted.

283–302. Inquiry why the Luperci ran naked.—*Ipse deus*, etc. First reason, they imitate the god himself.—*fugas*. The great majority of MSS., some of the best included, read *feras*.—*Ante Jovem*, etc. Second reason; they commemorate the original state of man in Arcadia.—*luna*, etc.: see on i. 469.—*agitata*, i. q. *acta*.—*usus*, occupations.—*frugibus*, corn.—294. *Nectar*, i. e. *vinum*.—*duabus*, etc. A well-known mode of drinking water from streams in the country.—*Sub Jove*, i. e. *sub dio*, in the open air: comp. Hor. Carm. i. 1, 25; 22, 20.—*detecti*, i. e. *nudi*, sc. *Luperci*. He says *detecti* because they put off their clothes for the occasion.—*opes*, condition.

303–358. Reason why Faunus, i. e. Pan, went naked.—*dominae*, i. e. Omphale, queen of Lydia, to whom he had been sold by Hermes. Mythology, p. 365.—*ardor*, love, like *ignis*, *flamma*, etc. —*Ibat*, etc. He here had Horace, Carm. iii. 20, 14, evidently in his mind.—310. *Maeonis*, Omphale, the Maeonian or Lydian.—*aurato sinu*, her tunic, in which gold threads were interwoven: see *v.* 319. *Sinus* for *tunica*, part for whole, like *carina* for *navis*, etc. *Auratus* includes every way in which gold is united with other substances, either by gilding or otherwise.—*umbracula* (only used in plur.), *σκιάδειον*, umbrella or parasol. It was formed as at present, and opened and shut. *Ipse tene distenta suis umbracula virgis*, A. A. ii. 209. Τὰ δ' ὦτα γ' ἄν σου νὴ Δί' ἐξεπετάννυτο Ὥσπερ σκιάδειον καὶ πάλιν ξυνήγετο, Aristoph. Eq. 1347. See the figure in our Mythology, Plate VI. 5.—*Hesperus*, etc. Hesperus is *dewy*, because the dews begin to fall while he is shining in the summer-evening, and he rides a dark horse because night is then closing in. This verse of his favourite poet may have been in Milton's mind when he wrote 'Hesperus that led The starry host *rode* brightest,' P. L. iv. 605.—*tophis*, the *tufa litoides*, a volcanic product: see on Virg. Geor. ii. 214.—*pumice*. This is any rock with fissures in it. Virg. Geor. iv. 44.—321. *vincla*, probably the arm-bands.—*exseruisse*, i. q. *exserere*.—324. *vincula*, the sandals.—327. *sua*, their, as it belonged to the arrows.—*functi*, sc. *sunt*.—333. *somno*, etc.: comp. Virg. Aen. ix. 316.—*praefert*, holds before him.—338. *forte*, i. q. *sorte*.—356. *puella*, i. e. young woman.—*lusus*, i. e. *elusus* or *delusus*.

359–380. Domestic origin of the rite.—*causas*. Plur. for sing. —*suo pulvere*, its own (i. e. Italian) arena or course.—*caesa*, sc. *in sacrificio*.—*veribus*. These might, perhaps, have been not spits, but a kind of forks, by which the meat was held over the fire, as in the heroic ages: see Hom. Il. i. 465; Od. iii. 33. *Transuta*, however, accords better with spits.—*exta*, the meat; *v.* 376: see on Virg. Geor. ii. 395.—367. *Vectibus*, pitching the bar. Some of the best MSS. read *vestibus*, several others *cestibus*.—*missi*, etc. putting the stone.—375. *Fabii*, etc.: see the Excursus.—380. *quod bene cessit*, their succeeding, though naked, in recovering the prey.

381–424. Origin of the words Lupercal and Lupercalia. Exposure of Romulus and Remus.—*ille locus*, the cavern on the east side of the Palatine, named the Lupercal.—*necari*, to be put to death; here, to be drowned.—386. *Quid facis?* sc. *patrue*. An exclamation in the poet's usual manner.—*Romulus*, i. e. the founder of the mighty Rome.—*recusantes*, reluctant, refusing as far as they dared.—*Albula*. This was said to have been the original name of the Tiber: comp. Liv. i. 3.—*hibernis*, etc., swollen by rain: comp. *v.* 206.—The Latins used *hiems* and its derivations as the Greeks did *χειμών* and its kindred terms. It was not winter, as the wolf does not bear at that season: see *v.* 413.—*fora*, the Forum Romanum, as the *valles* in next verse is only that of the Circus, or it may include the Fora Julium and Augustum.—*lintres*, etc. Because before the city was drained by the Cloaca Maxima and other sewers, and the river banked out by the quay, the low grounds of Rome used to be frequently flooded.—393. *Huc*, i. e. into the valley of the Forum, *v.* 389. According to Fabius Pictor they came down from the Palatine, but see Hist. of Rome, p. 11.—*Longius*. Because the river had overflowed.—*iste*, i. e. Romulus.—*quem e vobis*, which of you. Two MSS. of inferior note read *quem vobis*, which all the editors but Merkel have adopted.—401. *Ferret opem*, etc. The gods could not, any more than man, act in more than one place at a time, according to the ideas of the ancients.—*Vagierunt*. This, though the reading of only one MS. of note, but that the best, has been adopted by all the editors. The MSS. in general read *vagierant*, to which, as the pluperf. is so often used for the perf., we cannot see any great objection. He had already (Her. xi. 85) said: *Vagitus dedit ille miser, sensisse putares*.—*alveus*, the bole or ark in which they were placed.—411. *Arbor erat*, etc. The Ruminal fig-tree, at the foot of which the babes were found by the wolf, was close to the Lupercal (Dionys. i. 79; Serv. Aen. viii. 90), but it was gone in our poet's time (comp. Dionys. *l. c.*), and a tree had been planted in the Comitium, to which that name was given. Tac. Ann. xiii. 58; Plin. xv. 18. Hence Ovid says that the one which was then so called was not the real tree. The editors have from various MSS. made a reading: *Rumina nunc ficus Romula ficus erat*.—*feta*, that had just

whelped : see on Virg. Buc. i. 50.—*ubera ducunt*, i. e. suck.—420. *promissi*, sent down, sc. by nature, i. e. intended for them.—*illa*, sc. *lupa*.—*nomen*, i.e. Lupercal.—423. *Quid*, etc. The name may also have a Greek origin and come from Lycaeus, an epithet of Pan in Arcadia.

425–452. Origin of the practice of barren women throwing themselves in the way of the Luperci, in order to be struck by their goat-skin thongs.—*quid exspectas?* why do you wait? why do you not make haste?—*herbis*, etc., the three usual modes of trying to remove infecundity. The herbs were of course taken in decoctions.—*Nam*, etc. The reason why the blow of the Luperci has that power.—430. *Reddebant*, etc. i. e. bore hardly any children.—*injuria*, act contrary to what was right.—*nurus*, wives, properly daughters-in-law.—435. *Monte*, etc. The site of the *lucus* and temple of Juno Lucina, on the Esquiline, is uncertain. It has long been thought that the temple was close to the present church of Sta Maria Maggiore, and that the rows of marble columns in the interior of that church had belonged to that ancient temple. But there is no proof of this, and from the order of the Argean chapels it might rather seem that it is to be sought on the part of the hill over the Subura and the Via Urbana.—*sub*. This appears to indicate that the grove was on the side of the hill.—*nomine*, in the name of, i. e. sacred to.—*lucos*, i. e. *lucum*, *v.* 436. This and *nomina*, *v.* 449, leave no doubt of the use of plur. for sing., a practice to which Ovid was very partial.—449. *Gratia*, sc. *redditur*.—*dedit*, etc. Two origins of the name of Lucina, of which the latter is the more probable.—*Aut quia*, etc. We would understand this of her bringing children into the light of day. There is no reason for supposing Juno Lucina to have been the moon.—*puellis*, young women, *v.* 356.

453–474. Entrance of the Sun into Pisces.—*dies*, sc. *Lupercaliorum*.—*fuerit*, sc. *cum*.—*et sex*, etc. i. e. during these six days the winds blow as they list.—*obliqua urna*. For that is its position on the sphere.—*quondam*, i. e. in the Giant war.—461. *Dione*, Venus, whom the Alexandrian and the Latin poets confound with her mother.—*Palaestinae*. This is incorrect, for Palestine never extended to the Euphrates, but he may use it as i. q. Syria.—*hos quoque*. Venus and Cupid, as well as the banks of the stream.—473. *Inde*, etc. He here confounds Venus with the Derceto or Atergatis of the Syrians, who abstained from fish, as that was the form of their goddess. Luc. de Dea Syr. 14.—*timidi*, sc. *deorum*, i. e. superstitious : see on Hor. Sat. ii. 3, 295.

475–512. The Quirinalia.—*vacua*, sc. *nota*, i. e. there is nothing marked in the Fasti on the XIV. Kal. Mart.—*tertia*, i. e. the next day, as they reckoned inclusively.—*a telo*, sc. *dictus*.—*nam pater armipotens*, i. e. Mars. This is to be connected with *v.* 475.—487. *Unus*, etc. This is a verse of Ennius : see Varro, L. L. vii. 6. He uses it also Met. xiv. 814. They are the words of Jupiter, of which Mars reminds him.—*unus*, sc. *filiorum tuorum*.—491. *Capreae paludem*, αἰγὸς ἢ ζόρκος ἕλος. It was in the Campus Martius.—496. *Fit fuga*. Hence the day was named Populifugium.—*rex patriis*, etc. *Hac Quirinus Martis equis Acheronta fugit*, Hor. Carm. iii. 3, 15. Both poets evidently followed Ennius.—*patres*, sc. *erant*.—500. *surgebat*. The common reading is *fulgebat*.—*facis*. They used, when journeying by night, to carry a lighted torch ; comp. iv. 167.—*trabea* : see on i. 37.—*decorus*, i. e. *decoratus* : see Virgil p. 344.—505. *Prohibe*, etc. He had probably in his mind Ennius' epitaph, *Nemo me decoret lacrimis*, etc.—511. *collis*, sc. *Quirinalis*.—*certi*. Because it was one of the stative festivals : see Introd. § 3.

513–532. Reason why the Quirinalia was also named the Festa Stultorum. Origin of the Fornacalia.—*Non habuit*, etc. It would seem to be the Romans alone that he had in view.—*jaciebant*, sc. *in terram*, sowed.—*Usibus*, by experience.—521. *torrenda* : see on i. 693.—*Nam modo*, etc., by leaving it till it was burnt black.—*laeti* (i. e. *laetati*) *Fornace*, delighting in Fornax. This deity, who is mentioned only by Ovid, Merkel thinks (p. cxv.) may possibly be the same with Stata Mater, for whom see Mythology, p. 514.—*Orant*, sc. *eam*.—*temperet*, govern, regulate, i. e. keep from burning.—527. *Curio*, etc. The festival of the Fornacalia, which was conceptive, was given out by the Curio Maximus.—*Inque Foro*, etc. We confess we do not clearly understand this and the following verses. The Curiae were an original patrician institution, with which the Plebs, who are here meant, never had any thing to do. It would seem, however, that the Fornacalia was kept by the people in their tribes, κατὰ φυλὰς, as Plutarch expressly says (Q. R. 89), and that those who did not do so, as he adds, δι' ἀσχολίαν ἢ ἀποδημίαν ἢ ἄγνοιαν, kept it on the Quirinalia.—*extrema die*, as being the last opportunity of doing it.—*relata*, brought back, i. e. repeated.

533–570. The Parentalia : see Excursus IV.—*est honor*, etc. i. e. Beside those festivals already mentioned, there is one in honour of the dead.—*exstructas pyras*, i. e. *tumulos*, the places where the funeral pyres had been, and which had burned out.—*Manes*, i. e. *animae paternae*, *v.* 533. The Dii Manes.—536. *Styx ima*, i. e. the abode of the Manes. The Latin religion had no term answering

to the Greek Erebus.—537. *Tegula.* This is i. q. *testa*, *v.* 540, and is either a tile or an earthen platter.—*porrectis*, offered, presented: see on i. 646. *Projectis*, the various reading of one very inferior MS. has been adopted by Heinsius, Burmann, and Gierig, and they understand garlands that had been thrown away in the streets by persons returning from banquets!—*sparsae*, etc. i. e. a *Mola salsa*.—*solutae*, single, not made into garlands.—*media via*, etc. This may either mean that these things were to be put on a piece of broken crockery-ware picked up in the street, or that the offering was to be left on the road. The Roman tombs were in general on the road-sides, as that of the Scipios, of Caecilia Metella, and others on the Appian road.—*sua*, suitable, appropriate.—*pietatis*, sc. *in parentes*.—545. *Ille patris*, etc.: see Virg. Aen. v. 53, 94. There appears to be somewhat of an error here in using Genius for Manes, for the Genius belonged only to a living person: see Mythology, p. 525.—*Parentales.* As the name of this festival was Parentalia.—*deseruere*, i. e. neglected.—*omine ab isto*, from that omen, i. e. sign, signal as it were.—*suburbanis.* Because the dead were burnt outside of the walls of the city.—*questi*, sc. *sunt*.—*avi*, the ancestors in general.—554. *Deformes*, shapeless, indistinct.—*modus*, termination. This sense is frequent in Virgil and Horace.—557. *cessate*, sc. *a matrimonio*.—*pinea taeda*, the nuptial torch, which was of pine-wood.—*cupidae*, eager to have her married.—*comat*, etc. The well-known Roman custom of dividing the hair of a maiden-bride with the *caelibaris hasta*, as a small spear-shaped instrument used for that purpose was named.—*alias*, different, perhaps i. q. *alienas*.—564. *foci*, same as the preceding *arae*.—*nunc posito.* It may be doubted if this was a genuine Roman belief, and not rather the Grecian idea introduced by the poet: see the *νεκυία* in the Odyssey.—*nec tamen haec*, etc.: see the Excursus, *ad fin.*—*ultra*, sc. *fiunt*.—*Hanc*, etc. The meaning is, that this last day of the Parentalia is named the Feralia. For the employment of *hic* and *ille* with the same object, see on Hor. Ep. i. 6, 23.—*Feralia.* In the derivation of this word he follows Varro, who says (L. L. vi. 13), *Feralia, ab inferis et ferendo, quod ferunt tum epulas ad sepulchrum quibus jus est parentare.*—*justa*, i. e. *epulas*.

571–582. Offering to Muta or Tacita.—*anus annosa*, a very old woman. *Anus* may come from *annus*.—*Et digitis*, etc. With *three* fingers she puts *three* grains of *thus* into a mousehole under the threshold. *Three* and *seven* were the magic numbers.—*brevis*, i. e. *parvus*.—*cantata*, charmed, over which she has murmured magic verses.—*fusco plumbo*, black lead. This is the reading of all the

good MSS.; two of inferior note give *rhombo* as a various reading, and this had been adopted by all the editors after Heinsius, till Krebs restored the reading of the MSS. In like manner in Amm. i. 8, 7, we have the two readings *plumbo* and *rhombo*, with the preponderance of authority in favour of the former. The *rhombus* or top, we know, was of great use in magic, but so also was lead; and Neapolis on this place quotes thus from Psellus de Daemonibus: *Δαιμονία ῥᾷστα χειροῦται παρὰ τοῦ μιαροῦ τῶν γοήτων γένους μολίβδῳ καὶ κηρῷ, καὶ λεπτῇ προσδεθέντα μίτῳ διὰ τῶν ἀθεμίτων ἀφοκρισμῶν πάθη τραγικὰ κατεργάζονται.*—*Quodque pice*, etc. Another part of this juggling was to take the head of the cheap common fish called the *maena*, to fasten its mouth with pitch and a needle, and then to roast it in the fire. This was plainly symbolical. The silence of fishes is well-known, and it was made still more so if possible, and then put in the fire, to show, as it were, that no force would make it break silence. In the selection of the Maenia there is an evident allusion to the name of Mania, the same as Lara. *Maenae* is the conjecture of Heinsius, the MSS. reading *menta* or *mentae*, one *mane*, another *menae*. Bergk proposed *mulli*.—*Hostiles*, etc. The reason of this practice.—*ebria*, i. e. having drunk well.

583–616. Who this goddess was.—*antiquos senes*, the old ancients, the forefathers. He means that he had read it in old books or learned it from tradition. The legend, which is quite contrary to the religious system of the old Romans, was invented in imitation of those of Greece.—*cognatas.* Because she was a water-nymph.—598. *Quaeque colunt*, etc. i. e. the nymphs of the Anio, to the god of which river Ilia or Silvia was married; see Am. iii. 6, 45 *seq.*—*prima sed illi*, etc., i. e. her name was Lala, from *λαλία*.—*Almo.* The god of that river, whom he makes her father.—*miserata*, i. e. *miserans*, pitying, or rather saying she pitied.—*nuptam*, i. e. Juno, who was married.—607. *intumuit*, sc. *ira*.—*monet*, i. q. *admonet*, desires, directs.—*geminos*, etc. These are the *Lares* Praestites, the public Lars of Rome, and not the private ones of families: see on v. 129.—*urbe.* Gierig and Krebs ignorantly read *aede*, with two MSS. and the editions anterior to that of Heinsius.

615–636. The Caristia. This festival does not occur in any of the Kalendars but the Fasti rustic. Farnes., and it is only noticed by Ovid and Valerius Maximus, who says (ii. 1, 8), *Convivium etiam sollemne majores instituerunt, idque Caristia appellaverunt, cui praeter cognatos et affines nemo interponebatur; ut si qua inter necessarios querela esset orta apud sacra mensae et inter hilaritatem animo-*

rum, fautoribus concordiae adhibitis, tolleretur.—Proxima, sc. *festa.—socios deos*, i. e. the gods of the family, the Penates. Some inferior MSS. (which the editors in general have followed) read *socias dapes.—propinqua*, kindred.—*qui periere*, who are gone for ever.—*ora referre*, to turn the face, to return.—623. *impius*, unnatural, like Atreus and Thyestes, *v.* 627.—*acerba*, bitter, cruel, like Medea, *v.* 627.—*vivax*, sc. *nimium.—Et quae*, etc. Ino: see Mythology, p. 332.—*soror*, Philomela.—*duabus iniquus*. From *saevomque ambobus Achillen*, Virg. Aen. i. 458.—631. *Dis generis bonis*, i. e. the Dii Manes.—*libate*, take a small portion from.—*incinctos*, i. e. *succinctos*. The *in* is intensive, as in *infractus*: comp. v. 217, 675. *Incinctus cinctu Gabino*, Liv. viii. 9.—*patella*. This is the proper name of the plate or dish on which offerings of food were made to the gods: see vi. 310; Liv. xxvi. 36; Val. Max. iv. 4, 3. *Reperiemus asotos ita non religiosos, ut edant de patella*, Cic. de Fin. ii. 7. *Oportet bonum civem parere legibus et deos colere in patellam dare μικρὸν κρέας.* Varr. *ap.* Non. *s. v.* It was, however, used also of a common plate: see Hor. Ep. i. 5, 2.—*Parca*, etc. It was the custom at the conclusion of a banquet to pour out a small libation accompanied with prayers for health and prosperity, the origin of our drinking healths. It had now become the custom to unite the name of Augustus in the prayer.—*vos*, sc. *valere precor.—bona verba*, sc. *haec.—ter*. This is the conjecture of Heinsius, and it has been adopted by Merkel alone. The MSS. read *per*, or *sint*, or *post*; as also many of them *sacra* for *bona*.

639–684. The Terminalia.—*sive lapis*, etc. The Terminus or mark of boundary was sometimes a stone, sometimes a stock. The poet here alludes to the old form of prayer, *sive deus sive dea.—bina*, i. q. *duo*: see Zumpt, § 119.—645. *Curto testu*, in a small earthen vessel (see Heins. *in loc.*, and our Horace, Sat. i. 6, 104), or, perhaps, on a pot-sherd. "There shall not be found in the bursting of it a *shred to take fire from the hearth*," Isaiah xxx. 14.—*humo*. This seems to be the clay or sods of which the altar was made.—*irritat*, excites, blows up.—*canistra*, i. q. *canistrum*, the basket in which were the corn, etc.—*incisos*, cut up: see on *v.* 634.—*libantur*: see *v.* 636.—*candida*, white, as wearing white clothes: comp. i. 80.—*lactens*, sucking: see i. 351.—659. *Tu populos*, etc. This is the poet's hymn, not that of the peasants.—*Si tu*, etc.: see Herod. i. 82; Hist. of Greece, p. 74.—*lectus*. This is the conjecture of Barthius, and which has been adopted by all the editors but Burmann. The reading of the MSS. is *tectus*. Barthius was led to it by this verse of Statius (Th. iv. 47), *Et Lacedaemonium*

Thyre lectura cruorem. The exclamation in the following verse seems to confirm this sense; we also doubt if *tectus in armis* be correct Latin, and this circumstance, though unnoticed by Herodotus, is mentioned by Valerius Maximus, iii. 4, Extern.—*in aede*, i. e. in the place selected for its site: see Hist. of Rome, p. 27.—671. *Nunc*, etc.: see Serv. Aen. ix. 448. Lact. de Fals. Rel. i. 20.—*post illud*, etc. i. e. after resisting Jupiter so effectually, there is no reason why you should give way to the encroachments of men, and allow yourself to be moved for the gratification of unjust cupidity.—*regna*, i. e. *Laur. agros.*—681. *Illae*, etc. Μεταξὺ γοῦν τοῦ πέμπτου καὶ τοῦ ἕκτου λίθου τῶν τὰ μίλια διασημαινόντων τῆς Ῥώμης καλεῖται τόπος Φῆστοι· τοῦτον δ' ὅριον ἀποφαίνουσι τῆς τότε Ῥωμαίων γῆς, οἵ θ' ἱερομνήμονες θυσίαν ἐπιτελοῦσιν ἐνταῦθά τε καὶ ἐν ἄλλοις τόποις πλείοσιν ὡς ὁρίοις αὐθημερόν, ἣν καλοῦσιν Ἀμβαρουίαν. Strab. v. p. 351. It would hence appear that they sacrificed to Terminus at the Ambarvalia. We have met with no mention of a place named Festi, and Strabo does not say on what road it lay.—*urbis*, etc. One of those plays on words which our poet loved.

685—852. The Regifugium: see Hist. of Rome, p. 27, *seq.*

685–710. The taking of Gabii.—*manifesta*, sc. by his treachery and cruelty.—*Occidite*, etc. *Jamdudum sumite poenas; Hoc Ithacus velit et magno mercentur Atridae*, Virg. Aen. ii. 103.—*tueatur*, carry on. *A curando ac tutela, ut cum dicimus, bellum tueor et tueri villam*, Varro, L. L. vii. 12. This is a very unusual use of this verb, for properly a man *tuitur* what is his own.—*appellat*, addresses, asks. *Crebris nos litteris appellato*, Cic. ad Fam. xv. 20.—703. *odoratis*, sweet-smelling, fragrant. The part. past of the deponent is used in the ordinary manner for the part. act. of the active verb *odoro.—suberat*, sc. *urbi.—lilia summa*, i. e. the tops of the lilies.—*nuda*, i. q. *nudata*; see our Virgil, p. 345.

711–720. A prodigy.—*altaribus*. We may here observe that good authors never use this noun in the sing.—713. *Consulitur*, sc. *Delphis.—Matri*, etc. This answer was given to another question, but the poet probably supposed his readers to be familiar with all the circumstances.—*turba*. There were only two of them.—720. *Creditur*, sc. *ab iis*. Several good MSS. read *creditus.—offenso*, sc. *in terram, in lapidem*.

721–852. Story of Lucretia.—*Luditur*, Impers.—*Tarquinius juvenis*, i. e. Sextus.—*rege creatus*, i. e. Sextus. This is one among many proofs of the unfinished state of the poem.—729. *in officio*, in its duty, i. e. faithful. *Fundanos in officio esse*, Liv. viii. 19.

—*cui clarum*, etc. as being the son of Egerius: see Hist. of Rome, p. 22.—*tollamur* (a mid. voice), let us mount.—*fore*: see on Hor. Sat. i. 2, 67.—739. *nurum*. In Livy it is *nurus*, but Ovid seems to have had Sextus alone in view. It may, however, be a collective. —*Inde*, etc. They then went to Collatia, which was ten miles off.—*tenui*, low and soft.—746. *lacerna*, a military cloak.—*esse super*, i. e. *superesse*.—*Postmodo*, etc. You will be sure to fall at last, since you are resisting better men than your own.—*Resto* (i. e. *resisto*) is intensive of *sto*: see our Horace, Excurs. IV. *Dum pugnant Danai, dum restat barbarus Hector*, Prop. iii. 7, 31. *Nunc paucis plures vix restatis*, Liv. xxiii. 45.—780. *indigno*, which did not deserve it.—785. *aerata*, plated with copper.—*Hostis*, etc. This play on words occurs also in Livy, and it was probably in Ennius.—790. *hostibus*, i. e. *hosti*, in the poet's usual manner.—812. *quanto stetit*, what a price it cost.—832. *in patrios pedes*, at the feet of her father.—837. *sua nomina*, i. e. *nomen*. *Brutus* is *stupid*.—843. *profuga*, i. e. *profugata*.—847. *Fertur*, i. e. *effertur*.—*lacrimas*, etc., tears for herself, hatred for the tyrant. *Invidia* often occurs in this sense.

853–856. First appearance of the swallow. Pliny (ii. 47) places this on the VIII. Kal., Columella on VII. Kal.—*veris praenuntia*. Ἦρος ἄγγελος ἱμερόφωνος ἀηδών, Sappho.—*qua* (i. e. *aliqua*), sc. *parte*. —*tuo frigore*, i. e. *te frigida*.

857–864. The Equiria or horse-races, in the Campus Martius, in honour of Mars.—*citos*, roused, excited; part. of *cieo*.—*ex vero*. Because they were so named *ab equis*.

BOOK III.

ARGUMENT.

Invocation to Mars, 1–8. Birth and early history of Romulus and Remus, 9–70. Origin of month of March, &c., 87–166. Matronalia, 167–258. Origin of the Salii, 259—398. Setting of Pisces, 399–402. Setting of Arctophylax, and rising of Vindemitor, 403–414. Augustus made Pontifex Maximus, 415–428. Dedication of temple of Vedjovis, 429–448. Rising of Pegasus, 449–458. Rising of Crown of Ariadne; its origin, 459–516. Equiria, 517–522. Feast of Anna Perenna; its origin, 523–696. Death of Julius Caesar, 697–710. Setting of Scorpio, 711, 712. Liberalia, 713–790. Rising of Milvus; its origin, 791–808. Quinquatrus, 809–850. Sun enters Aries; origin of that sign, 851–876. Equinox, 877–878. Worship of Janus, Concordia, Salus, and Pax, 879–882. Temple of Luna dedicated, 883, 884.

1–8. Invocation to Mars.—*nitidas*, etc., i. e. take off your helmet. —*quid sit*, etc., what the poet, whose occupation is so peaceful, can have to do with the god of war.—*poetae*, sc. *mihi*: comp. ii. 9.

9–78. Birth of Romulus and Remus, and founding of Rome.—*Romana*. The poet, like Horace (Carm. iii. 9, 8), seems to have forgotten that the scene was at Alba, and that Rome did not exist as yet.—*Cepit*. This is a usual term. *Cynthia prima suis miserum me cepit ocellis*, Prop. i. 1, 1. But the poet may be playing on the word.—*moveri*, sc. *carmen*. *Cantusque movete*, Virg. Aen. vii. 641.—*sacra*, etc. She went down to the river (but we doubt if there was any stream near Alba) to fetch pure water for washing the sacred utensils.—*Ventum erat*, sc. *ab ea*.—14. *Ponitur*, i. e. *deponitur*. It has always been the custom in the South to carry the pitcher on the head: comp. Am. i. 10, 6; Prop. iv. 4, 16. In the East the women carried it on one shoulder; Gen. xxiv. 45.—*restituit*, settled, put in order. It is a natural and a pleasing image, a girl settling up her hair which had been disordered.—*fefellit*, concealed: see on Hor. Ep. i. 6, 46.—22. *ope*, power.—*gravis*, i. q. *gravida*.—27. *Utile*, etc. According to the usual formula, *Quod bonum felix faustumque sit*.—*lapsa*, etc. When a Vestal was condemned to death for breach of chastity, the Pontifex Maximus took the sacred fillet off her head. Αὐτὴν μὲν τῆς κορυφῆς ἀφελόμενοι τὰ στέμματα κτλ. says Dionysius, of the Vestal Appia.—*Inde*, thence, i. e. *a focis*.—*palmae*, emblems of victory.—*protexerat*, covered over; pluperf. for perf.—35. *ferrum molitur*. *Et validam in vites molire bipennem*, Virg. Geor. iv. 331.—*Terreor . . . . micat*. A parenthesis.—*admonitu*, sc. *deorum*, the intimation, the vision.—*Martia* (sc. *at*), sacred or belonging to Mars.—*Quominus*, etc., i. e. ten months had elapsed.—*emeritis*. It was the year, not the course, that was *emeritus*; for such was the soldier *qui mereri desiit*.—45. *simulacra*, i. e. *simulacrum*: comp. vi. 295.—*Et subiit*, etc. We are to recollect that the ancients burned nothing but wood.—*opes*, the regal authority.—53. *Lacte*, etc. Because it was the common tradition, and was in the Annals of Ennius and the other histories and poems.—55. *Larentia*, the wife of Faustulus.—*opes*, wealth, i. e. mode of living.—*Acceptus geniis*. On account of the Saturnalia, when they feasted and *indulgebant Genio*. —*Iliadae*, sons of Ilia.—*redigunt*, drive back.—*actos*, i. q. *abactos*.—*editus*, told, narrated.

79–98. General use of a Mensis Martius.—*Et tamen*, etc. i. e. Romulus was not, however, the first who introduced the worship of Mars.—*Dianam*, i. e. Britomartis or Dictynna, who was identified with Artemis and Diana: see Mythology, p. 131.—82. *tellus Hypsipylea*, Lemnos, where Hypsipyle, the daughter of Thoas, reigned.—*Junonem*, etc.: see Hom. Il. iv. 52.—*Fauni*, Pan: see on ii. 268.—*ora*. This is properly the sea-coast, as in ii. 94; but it was sometimes used for region, country: comp. Hor. Carm. i. 26, 4.—87. *peregrinos*, i. e. of other Italian towns and peoples. The following are curious instances of the varieties that prevailed in ancient times between places within a few miles of each other. The month which was named from Mars was the first in the Roman Kalendar; the third in those of Alba, Aricia, Tusculum, and Cures; the fourth in those of the Sabines and Pelignians; the fifth in those of Laurentum and Falerii; the sixth in that of the Hernicans; and the tenth in that of the Aequians. It does not appear with what month each of these people began the year, and whether their March fell or not in the same season with that of the Romans. For the peoples and places mentioned here, see Hist. of Rome, p. 5, and Geogr. Index.—*Inter*, etc. This is a harsh construction: *Aric.* sc. *populos* or *fastos*, *tempora* and *moenia*, all signifying the same thing.—*constat*, it accords, there is an argument.—*Facta*, etc., Tusculum, built by Telegonus, the son of Ulysses and Circe.—*A tribus*, etc., first after three, i. e. fourth. *Belus et omnes A Belo*, Virg. Aen. i. 729.

99–134. Number of months in the ancient year.—*Nec totidem*, etc. We may here observe a peculiar feature in the Latin elegiac poetry, especially that of Ovid, namely, that the second verse of the couplet frequently merely repeats the sense of the first in other words. This strongly resembles what is called the parallelism of the Hebrew poetry.—101. *Nondum*, etc.: comp. Hor. Ep. ii. 1, 156.—*male forte*, i. e. *imbelle*: see on Hor. Sat. i. 3, 45.—*mittere*, i. e. *immittere*.—*sub axe*, i. e. *in axe*, sc. *mundi*.—*quarum*, etc. The Lesser or interior Bear was named Cynosura (κυνὸς οὐρά), and it was by it that the Phoenician mariners steered their course, while the less experienced Greeks directed theirs by the Greater Bear, named Helice (ἑλικὴ) from its revolving motion round the pole: see Arat. Phaen. 36, with Theon's note.—*Signa*, sc. *Zodiaca*.—109. *frater*, Phoebus, Sol.—*constabat*, i. e. it was the general belief.—*esse*, sc. *ea*.—*tenebant*, comprehended, understood. There is the usual play on words. Some MSS. of inferior note read *movebant*.—*foeni*, sc. *erant*. A bundle (*manipulus*) of hay fastened on a pole (*pertica*) is said to have been the standard of the early Romans. Plutarch

(Rom. 8) says that such were the standards of those who aided Romulus in his attack on Amulius.—*cernis*, sc. *Auguste*.—*indociles*, untaught, ignorant.—120. *Mensibus*, etc., i. e. the lustres or periods of five years were then ten months short, two for each year.—*Hic numerus*, sc. *decimus*.—*spatiis*, i. e. the decads.—127. *Inde patres*, etc. The original Roman senate consisted of one hundred members, divided into ten decuries (*orbes*): see Hist. of Rome, pp. 15, 45. Nothing can be plainer than this; but a vast majority of the MSS., which nearly all the editors follow, read *pares*, of which no satisfactory sense has been given.—*Hastatos*, etc. It was the legion of the republic, and not the phalanx of the regal period that was composed of Hastati, Principes, and Pilani or Triarians: see Hist. of Rome, p. 171. It is not clear how the decimal division was applied to them.—*legitimo*, etc., i. e. the Equites of the legion who were divided into ten *turmae* or troops; *legitimo*, as being furnished by the state, constitutional as it were: see Hist. of Rome, p. 50.—*Quin etiam*, etc. The three patrician tribes were divided in a similar manner.

135–150. Proofs of the year having anciently begun in March. On the Kalends of this month the bay-branches were renewed at the dwellings of the Flamens and of the Rex Sacrorum, at the Curia Prisca and the temple of Vesta, and the sacred fire in this last was extinguished and rekindled.—*Flaminibus*, i. e. at their doors, *v.* 139: see on ii. 21. Perhaps only the Flamen Dialis.—*Curia Prisca*. It is difficult to say what is meant by this. The Curia Hostilia, the old senate-house, no longer existed; the poet, however, may have been writing from books, as he so constantly did, and not have attended to that fact. Or it may be the four *veteres Curiae*, which, according to Festus (*s. v.* novae), were still remaining.—*Vesta*, i. e. her temple or its door: comp. *v.* 137.—*focis*, i. e. *templo*.—*Dicitur*, because no one could enter so as to see it.—145. *fides*, a proof or ground of belief.—*Anna*, etc.: see *v.* 523, *seq.*—*veteres*, etc., i. e. the consulate in the early times. This, however, is a complete error. The consuls had no fixed time for entering on their office till A. U. 529–31, five years before Hannibal's invasion of Italy, when it became the Ides of March, which continued till A. U. 599–601, when it was fixed on the Kalends of January. In the early times it had fluctuated from July to September: see Becker Handb. der Röm. Alt. II. ii. 95, *seq.*—148. *perfide Poene*, Hannibal with the usual Roman slander of him.—*Denique*, etc. This is the strongest reason: see Introd. § 3.

151–166. Changes of the year.—*oliviferis*: see Colum. *v.* 8.

Ereti manus omnis oliviferae Mutuscae, Virg. Aen. vii. 711.—*deductus*, brought down, i. e. from the Sabine hills to the plains of Rome; or brought thither in state with numerous attendants.—*Samio*, etc., i. e. Pythagoras, who taught the doctrine of the Metempsychosis, and who was said to have been the instructor of Numa.—*Egeria:* see *v.* 261.—*Caesaris*, etc. For Caesar's reformation of the Kalendar, see Hist. of Rome, p. 443.—*deus hospes*, a stranger-god.

167–258. The Matronalia and its causes.

167–230. The Rape of the Sabines.—*occultos monitus*, i. q. *admonitus*, the secret intimations or voices: comp. *v.* 36.—*Cum sis*, etc. When the occupations are of a manly nature (comp. *v.* 173), not, as Gierig understands it, when you are in general worshiped by men.—*tua festa*, i. e. *Kalendas Martias*.—*Nunc*, on this day.—*gressus fero*. Alluding perhaps to his name Gradivus.—*hujus*, sc. *Romae magnae*.—*de canna*, etc. This supposed cottage of Romulus, which was still kept up in our poet's time, would seem to have stood on the west side of the Palatine, below the church of San Teodoro: see Dionys. i. 79.—*Romanus*, i. q. *Romani*.—190. *male*, hardly, or not at all: see *v.* 102.—*Cum pare*, etc. A reason why the Romans should get wives.—195. *Extremis* (sc. *Italiae*), etc., i. e. they gave their daughters in marriage to people at a distance, and would not to those who were close at hand.—*patriam:* see *v.* 21.—*Tolle*, away with, as *tolle moras*, Met. xiii. 556; *tolle querelas*, Hor. Ep. i. 12, 3.—*Conso:* see Mythology, p. 529.—*tibi*, sc. *poeta*.—200. *sua sacra*. The Consualia were on the xv. Kal. Sept.—*Intumuere*, sc. *ira:* see Hist. of Rome, p. 13.—*generis*, abl. plur. of *gener*. He may, as Douza supposes, be here glancing at the war between Caesar and Pompeius.—*fere*, in general: see *v.* 218.—*nurus*, Hersilia, the wife of Romulus.—*piae*, dutiful.—224. *posse*, etc. Taubner thinks that they pinched the children, and that their cries of *Ah! Vae!* sounded like *Ave*. We see no other way of explaining the passage.—*Oebaliae:* see on i. 260.—*non leve munus*, no slight reward.

231–258. Other origins of the festival.—*Aut quia*, etc. Either this was the reason, or that I was the sire of the founders of the City.—*committi*. This is plainly a mid. voice.—235. *Quid*, etc. A further reason. This is the time of nature's fecundity.—*pereunt*, go totally away.—*Uvida*. Some of the best MSS. read *umida;* several have *vivida*.—*herba*, the young corn.—244. *militiam*. This is appropriate to the speaker. The poet uses this figure, however, elsewhere. *Et rudis ad partus et nova miles eram*, Her. ii. 48.—*Adde*, etc. Another cause. The temple of Juno Lucina (see on

ii. 435) was dedicated on this day.—*excubias*, etc. *Exquiliae. Alii has scripsere ab excubiis Regis dictas, alii ab eo quod excultae a rege Tullio essent, alii ab aesculetis*, Varro, L. L. v. 49. By *excubias*, Meikel (p. cxxvii.) understands the mound or wall of Servius Tullius: see Hist. of Rome, p. 54.—249. *Quid moror*, etc. A final reason. It is an act of filial duty on the part of Mars.—*Eminet*, rises up, is plain.—*Ferte deae*, etc. These are the words of the poet in his own person. Flowers were a natural offering in the spring.—*florentibus herbis*, i. q. *floribus:* comp. Virg. Buc. ix. 19.—*caput*, sc. of the statue of the goddess, or rather of the worshiper. —255. *Dicite*, sing: see on Hor. Ep. i. 1, 1.—*Ut solvat*, etc. The Roman religion, as we may observe, was full of these symbolic acts.

259–398. On the Kalends of March, the priests named the Salii, began their sacred dances and songs, which they repeated on stated days throughout the month. The poet here gives the supposed origin of this rite: see Excursus on ii. 267.

259–284. Egeria and Numa.—*Nympha*, etc., i. e. Egeria.—*operata*, employed in.—*tua facta*, your own deeds, what you yourself were concerned in.—*Vallis*, etc. The Lacus Dianae (*Lago di Nemi*), a short way from Aricia, at the town of Genzano. It is a most beautiful lake, of a circular form, as being the crater of an extinct volcano. —*Hic latet*, etc. Virbius, who was worshiped here, was identified with the Grecian Hippolytus: see Virg. Aen. vii. 765, *seq.;* Mythology, p. 520.—267. *Licia*, etc. This practice may be observed at the present day in every country where the Roman Catholic religion prevails; in Ireland, for example: comp. Met. viii. 744.—*sepes*. Probably the fence of the sacred grove.—*Saepe*, etc. This mode of returning thanks for the recovery of health to Diana Nemorensis is also noticed by Propertius (ii. 23, 39), *Cum videt accensis devotam currere taedis In nemus et Triviae lumina ferre deae*.—*Regna tenent*, etc. The priest named Rex Nemorensis was always a runaway slave who had slain his predecessor in office, and who always carried a sword for his own protection: comp. A. A. i. 260; Strabo v. 3, 12; Suet. Cal. 35.—273. *Defluit*, sc. *in lacum*. Τὰς μὲν οὖν πηγὰς ὁρᾷν ἐστιν, ἐξ ὧν ἡ λίμνη πληροῦται· τούτων δ' ἐστὶν 'Ηγερία καλουμένη, δαίμονός τινος ἐπώνυμος. Strab. *ut sup*. We must not confound this with the fount and vale of Egeria near the Capene gate of Rome: Juv. iii. 17.—*consilium*, i. e. *consiliatrix:* see Virg. Excurs. VII.

285–392. The sending down of the *ancile*. The following legend was framed in some measure from that of Proteus in the Odyssey, and partly from that of Silenus; Herod. viii. 138. It is also related by

Plutarch, Num. 15.—*ignes*, sc. *caelestes*.—*piabile*, i. q. *expiabile*.—*poterunt*, sc. *soli*.—292. *Romani soli*, of Roman ground, i. e. Roman rural gods.—*adhibe*, sc. *igitur*.—*ita*, so then.—*fere*, usually.—*soli*, alone.—300. *fonti*, at the fount; or perhaps to the god or spirit of the fount.—310. *ingenio*, mind, temper.—*monitus*: see *v.* 167.—317. *deducere*, *κατάγειν*, draw down. This was the proper magic term. *Carmina vel caelo possunt deducere Lunam*, Virg. Buc. viii. 69.—327. *Eliciunt*, etc. It is the opinion of some modern writers that the Tuscans possessed the art of conducting the lightning, afterwards discovered by Franklin, and they ascribe the death of Tullus Hostilius to his ignorance of the proper mode of doing it.—*piamina*, mode of expiating, i. e. removing.—*donaria*, altar, or temple: comp. Virg. Geor. iii. 533.—337. *ambage remota*. This is difficult to understand, for its apparent meaning is the very reverse of the real one. A gloss in one MS. explains *remota* by *obscura*. We have elsewhere (see our Horace, Excurs. IV.) shown that compounds in *re* are frequently used intensively for the simple verbs, and the present may be an instance, though we have no where met with *removeo*, i. q. *moveo*. We had conjectured *remotum*, which we find to be a various writing in one MS.—*Caede caput*, etc. We may observe in this, and what follows, the ingenuity of Numa in avoiding a human sacrifice.—342. *piscis*, the *Maena* (see ii. 578): Plut. Num. 15.—352. *crastina*, sc. *eventura*.—359. *Prodit*, etc. Hence we may infer that it was in the Forum the *ancile* fell, for Numa dwelt at the Regia by the temple of Vesta.—363. *velatus*. According to the Roman custom of covering the head when praying.—369. *sine nube*: comp. Hor. Carm. i. 34, 6; Virg. Aen. vii. 141.—*Submisere*, raised: see on Virg. Buc. x. 74.—377. *Idque ancile*, etc. *Ancilia dicta ab ambecisu, quod ea arma ab utraque parte, ut Thracum, incisa*, Varro, L. L. vii. 43; *sic est appellatum quia ex utroque latere erat recisum, ut summum infimumque ejus latus pateret*, Festus *v.* Mamurii. Κύκλος οὐκ ἔστιν, οὐδ' ἀποδίδωσιν, ὡς πέλτη, τὴν περιφέρειαν, ἀλλ' ἐκτομὴν ἔχει γραμμῆς ἑλικωειδοῦς, ἧς αἱ κεραῖαι κάμπας ἔχουσαι καὶ συνεπιστρέφουσαι τῇ πυκνότητι πρὸς ἀλλήλους, ἀγκύλον τὸ σχῆμα ποιοῦσι. Plut. Num. 13. From these passages we may collect, that the *ancile* was oblong, round at top and bottom, curved internally on the sides, the ends or corners also round, so that it had no angles, being somewhat like the figure 8.—*recisum*. This is i. q. the simple *caesum*: see on *v.* 337.—*caelata*, formed, fashioned. *Atque hanc speciem Praxiteles caelavit argento*, Cic. Div. i. 36.—*morum*, etc., i. e. his morals were as pure as his skill was great.—383. *fabrae*, from *faber*, an adj. nearly peculiar to Ovid:

comp. Met. viii. 159.—*clausit*, concluded, completed, executed. Ovid seems to have been the first to use this verb in this sense: see Drak. on Sil. Ital. xiii. 686.—*Nomina*, etc. In the end of the Salian hymn, was heard the name of Mamurius Veturius, whence this legend. Varro (L. L. vi. 45) says it meant *veterem memoriam*.

393–398. Further particulars respecting this rite.—*Nubere*, etc. This is only noticed, we believe, by Ovid in this place. Like what follows, it would seem to apply to the whole month. It was considered unlucky to move from the place where one happened to be at the time, *motis, nec dum conditis, anciliis*, Suet. Otho, 8: see also Liv. xxxvii. 33; Tac. Hist. i. 89.—*His etiam*, etc. These were among the days on which the Flaminica was not to comb her hair: see Excursus II.

399–402. Morning-setting of the Southern Fish. Merkel (lxxiv.) suspects that it was *tertia a nonis* that was originally in the poem, as Clodius Tuscus, whom he supposes the poet to follow, says (*ap.* Laur. Lyd. de Ost.) τῇ πρὸ ζ' εἰδῶν . . . . καὶ ὄρθρου ὁ ἰχθὺς ἀπὸ τοῦ νότου ἄρχεται κρύπτεσθαι.

403–414. Morning-setting of Arctophylax or Bootes. In this there is an error; for Clodius says, ὁ ἀρκτοῦρος (a star in that sign) ἐν ἡμέρᾳ ἀνίσχει, and Ptolemy ἀρκτοῦρος ἑσπέριος ἐπιτέλλει. Merkel (lxxii.) thinks that the poet wrote *Emerget visus effugietque tuos*, "h. e. puncto temporis inter diluculum apparebit."—*piger*. Because he is a ploughman, whose usual gait is slow.—407. *At non*, etc. But the bright star in the right shoulder of Virgo, named προτρυγητὴρ or Vindemitor (Eratosth. Cat. 9) will not set. Columella says (xi. 2) that it rises VI. Non., so it of course was now visible.—*intonsum*, with long uncut locks, like Apollo and Bacchus; a mark of youth and beauty.—*Quae nunc*, etc. *Vitis* is ἄμπελος in Greek.

415–428. Augustus, made Pontifex Maximus. This was in A. U. 742, on the death of Lepidus, his former colleague in the triumvirate: see Hist. Rom. Emp. p. 11.—*Quisquis ades*, etc. We think it is the Vestals he means; for they alone *colebant Vestam*, and had the right of putting incense on the sacred hearth. *Quisquis* is used with a fem. by Plautus, Cist. ii. 3, 66; Pers. iv. 3, 84; Rud. iv. 4, 102.—*Iliacis*, as having been brought by Aeneas from Ilium.—418. *Gratare*. Three MSS. of inferior note, which editors in general chose to follow, read *Cratera*.—*mereri*, sc. *quam sumere*.—*numina*, the deity. Augustus had been in a manner deified at this time by the worship of his Genius with the Lares Praestites.—422. *pignora juncta*. To the Palladium and the other *pignora* of the state was now joined a further *pignus* in the person of Augustus. It is quite plain that this

and what follows could only have been written during the lifetime of that prince.—423. *Di*, etc. In this verse the editors have adopted from one or two very inferior MSS. *de* for *di*, and *favilla* for *ferenti*.—*gravis*, i. e. *gravatus*, laden : see on Hor. Sat. i. 1, 4.—*cognata numina*. The Julian house deduced its origin from Jupiter, the son of Saturn, and brother of Vesta : see Mythology, p. 95.

429–448. Dedication of temple of Vedjovis.—*Una nota*, sc. *in Kalendario*, i. e. F instead of N P. On this Merkel observes (p. xli.), "Causam vero . . . . eandem puto atque Feralibus. Nam sacrificii utroque die facti quandam similitudinem videor mihi deprehendere ex Gellii verbis N. A. v. 12, *sacrificari Vedjovi ritu humano capram*. Atqui *humanum sacrificium* Paulus Diac. p. 103, Muell. dicit esse quod mortui causa fiebat."—*Marti*, i. e. *Martii*, sc. *mensis*.—*lucos duos*. The space between the Arx and the Capitolium named by the moderns the Intermontium, was called *inter duos lucos*, Liv. i. 8, μεθόριον δυοῖν δρυμῶν, Dionys. ii. 15, probably because those two summits were covered with trees like the other hills of Rome. It was here that Romulus made the Asylum.—*lucum*, i. e. one of those *luci*.—437. *Juppiter*, etc., i. e. Vedjovis is i. q. Jupiter-juvenis. His statue, therefore, bears no thunderbolt, and a she-goat stands beside it, because a she-goat suckled the infant deity. These, we see, are Grecian notions, whereas Vedjovis was an Etruscan god, and most probably connected with the underworld : see Mythology, p. 531.—445. *Nunc vocor*, etc. That being what he is, my task is now to explain his name : see Excursus V.

449–458. The morning-rising of Pegasus. *Equus mane oritur*, Colum. xi. 2 ; yet Ovid would seem to mean an evening-rising. Merkel, however, maintains that he does not, and while in his text he gives *variabunt*, in his Prolegomena (p. lxx.) he has *vallabunt*, the reading of a few of the inferior MSS. He adds, "siquidem Vedjovis festum nocturnum erat, ut omnium nocentium deorum . . . *Jamque* igitur est, sub ejus noctis finem."—*Creditur*, etc. : see Hes. Th. 280 *seq*. 325 ; Ov. Met. iv. 784 ; v. 256 ; Mythology, 253, 419.—*gravidae*, pregnant. This is somewhat of a hypallage.—*Jamque*, etc. From Bellerophon : see Mythology, 403.

459–516. Evening-rising of the Crown of Ariadne ; for her story see Met. viii. 175 ; A. A. i. 531 ; Her. 10 ; Catull. lxiv. 52 ; Hor. Carm. ii. 19 ; Mythology, 390, 457.—*dea*, i. e. Ariadne, included in the adj. *Gnosis*.—*perjuro mutarat*. According to the usage of the Latin language, *Velox amoenum saepe Lucretilem Mutat Lycaeo Faunus*, Hor. Carm. i. 17, 1.—*rustica*, simple, like an ignorant country-girl.—465. *depexis*, combed out, straight, lank.—*spatiata*, i. q. *spatians*, walking slowly backwards and forwards : comp. Virg. Geor. i. 389 ; Aen. iv. 62.—474. *abiit*. The final syllable is long, as being in arsis.—476. *relata*, is brought back, repeated ; Bacchus being substituted for Theseus.—480. *dedoluisse*, have ended my grief, i. e. have died.—*Tam bene*, etc., to disturb so happy a union.—*celari*, sc. *hoc*, be kept ignorant of. *Nosne hoc celatos tam diu?* Ter. Hec. iv. 3, 23.—*ille color*, that colour of hers.—*matrem*, Pasiphae.—*Libera*. This was a deity joined with Liber and Ceres in the Roman religion, but who had nothing to do with Ariadne : see Mythology, p. 517, to which we afterwards made the following addition illustrative of the Roman religion. "It appears to us to be quite erroneous to suppose that the Ceres, Liber and Libera of the Romans were the Demeter, Dionysos and Kora of the Greeks, by whom Dionysos does not seem to have been united with the two goddesses, as Liber was at Rome. We would propose the following hypothesis on the subject. The temple usually called that of Ceres at Rome was in reality one of the three conjoined deities (Liv. iii. 55 ; Dionys. vi. 17, 44 ; Tac. Ann. ii. 49). It stood at the foot of the Aventine, and belonged to the plebeians, to whom it seems to have been what the Capitoline temple was to the patricians. In this latter was worshiped a Triad,—Minerva, Jovis, Jovino (Juno), i. e. Wisdom, and the god and goddess κατ' ἐξοχήν ; in the latter there was also adored a Triad,—Ceres, Liber, Libera. May we not then suppose, that as the priestly nobles, the patricians, adored a triad of celestial or mental deities, so the agricultural plebeians worshiped a triad of deities presiding over the fruits and products of the earth? From the employment of the plural (ναῶν, ναοὺς) by Dionysius we may further infer that the temple at the Aventine contained three *cellae* like that on the Capitoline."—516. *illa*, i. e. *corona*.

517–522. Second Equiria.—*Purpureum*, bright : see on ii. 74.—*Quem Tiberis*, etc. The Tiber, as it were, encompasses the Campus Martius.—*Caelius*, etc. The part of the Caelian hill is unknown. It was probably, however, outside of the city, near the Lateran.

523–710. The festival of Anna Perenna : see Mythology, p. 534.

523–542. Description of the festival.—*geniale*. Because *indulgebant genio*, by drinking.—*Haud procul*, etc. VIA FLAM. AD LAPIDEM PRIMUM, Kal. Vat. Gierig, we know not on what authority, says "inter Anienis confluentem et pontem Milvium," a distance of more than two miles from ancient Rome. The *Annae pomiferum nemus Perennae*, as Martial (iv. 64, 17) terms it, must have lain not far from the present Porta Pia between the road and the Tiber,

from which Ovid says it was *haud procul.*—525. *advena.* As coming from a distance.—*venit*, sc. *ab Urbe.*—*pare sua.* Probably an *amica.*—*Sub Jove*, in the open air: comp. ii. 299.—*tamen*, even so.—*ad numerum*, i. e. they drink as many glasses as they wish to live years.—*ebibat*, drinks out.—535. *Illic*, etc. There was a Mime or farce by Laberius (see on Hor. Sat. i. 10, 6) named Anna Perenna, which Merkel thinks may be meant here.—*jactant*, etc. They make gesticulations suited to the verses. The acting and dancing of the ancients were very pantomimic, and great use was made of the hands in them.—*faciles*, i. q. *molles*, i. e. *mobiles.*—*posito cratere*, i. e. when they have ceased from drinking; *posito*, i. q. *deposito; cratere*, i. q. *vino* or *cyathis.*—*duras*, awkward, clownish, as they were probably drunk, and were, at all events, common workmen, mechanics, and such like. *Atque extra numerum procedere membra moventes Duriter, et duro terram pede pellere matrem*, Lucr. v. 1400.—*sunt spectacula*, i. e. are objects of derision: comp. Hor. Sat. i. 7, 21.—540. *fortunatos*, happy; for, as the old saw has it, "He that is drunk, is as great as a king."—*Occurri*, sc. *pompam.* The constr. here is somewhat unusual. In prose it would be *Occurri pompam quae*, etc. The MSS in general read *Occurrit.* It is the opinion of Heinsius and Burmann, that some lines have been lost here. The latter thinks that they were struck out by the monks on account of their impropriety.

543–654. Enquiry as to who this goddess was. First opinion, she was Anna, the sister of Dido: see Virg. Aen. iv. We may here remark, that both Dido and Anna, i. e. Hannah, seem to have been epithets of Astarte, the goddess of the Phoenicians, the former denoting *love*, and the latter *favour.* The Romans, after the manner of the Greeks, made mortal women of these attributes, and as Hannah was perhaps the Erycinian Venus (see on iv. 872), and was worshiped with lascivious rites; this, together with the similarity of the name, may have led to the following legend, which there is no reason to regard as being Ovid's invention.—*Quae*, as to who.—*proposito*, enquiry.—*Arserat.* He plays on this word in his usual manner.—549. *Praebuit*, etc. He takes this epitaph from his own epistle of Dido to Aeneas; Her. vii. 195.—*invadunt*, enter.—*vindice*, defender.—*Iarba:* see Virg. Aen. iv. 196.—*ut olim*, etc.: comp. Virg. Geor. iv. 213.—*nudandas*, i. e. to be taken out of the hull: see on Virg. Geor. i. 298.—560. *justa*, rites of the dead.—*favillae*, the ashes of Dido.—*libatas*, cut off, and offered.—*pede aequo*, with an even favourable course, the *pedes* (i. e. the sheets or ropes at the corners of the sails) being stretched alike.—*labitur*, sc. *mari.*—

Moenia, etc.: comp. Virg. Aen. v. 3.—*Melite*, Malta. Its fertility was only relative, for it is any thing but fertile.—*Cosyrae*, Gozzo.—570. *Battus.* Battus was the founder of the Greek colony of Cyrene, and the Greeks never possessed Melite. Silius, who also relates this legend (viii. 50, *seq.*), makes Anna come to Cyrene.—*quantulacumque*, whatever it is, small though it be.—*tamen*, surely. We have observed in our notes on Horace, that *tamen* answers to the Italian *pure*, which is often merely emphatic.—*Pygmalionis:* see Aen. i. 346, *seq.*—581. *Crathidis.* The Crathis is the stream which ran by Thurii on the east coast of Southern Italy. The Camera is mentioned no where else, and the supposition of the Phoenician Hannah or a similar being having been worshiped there, seems groundless.—*subducere*, to draw down.—*alveus*, the hold.—593. *habenis*, i. e. *gubernaculo.*—*vix.* He had so little hope of escaping shipwreck.—*quaecumque*, etc., i. e. whoever died on the land.—602. *Auctus:* see on i. 612.—*secum*, sc. *loquitur*, included in the following *exclamat:* see on Hor. Sat. i. 4, 32.—612. *Admonitu*, the recollection: see on *v.* 167.—*motus*, moved.—617. *morte*, sc. *Elissae.*—*credibili*, i. e. *quam credibile erat, quam credebam.*—*Ne refer*, tell not the tale.—*ratio*, your own choice: comp. Hor. Sat. i. 1, 2.—*memores*, sc. *sumus debere.*—*errores*, wanderings.—627. *paratus*, i. q. *apparatus*, dress: comp. Met. vi. 451.—*pia*, virtuous, as resulting from duty.—633. *falsum*, causeless, unreal.—*praeter*, before.—*exactum*, decided on.—639. *Nox erat*, etc.: comp. Virg. Aen. i. 353.—*perenne.* The abl. in *e* from adjectives in *is* or *er* is peculiar to Ovid: see Zumpt, § 63, *note.*—656. *Et celebrant*, etc. The expression *celebrant se* is, we believe, without example. Marsus explained it, "se reddunt celebres ebrietate." Taubner, "sua vel genii sui causa frequentes adsunt." Gierig, "curant ut bene sibi sit." May not *se* be *scipsam*, i. q. *eam?* *Poma ita disponere ut scobs inter se calcari possit*, Colum. xii. 44: comp. Hor. Sat. ii. 1, 49. Merkel (p. clxxvi.) conjectures *te* or *rem.*

657–660. Other opinions. She was the Moon; Themis, i. e. the Mother of the Seasons (Mythology, p. 198); Io, i. e. the Moon: all derived from the idea of her being the year. Some thought her a nymph, the daughter of Atlas, who had reared Jupiter, apparently confounding her with Amalthea. The only daughters of Atlas were the Pleiades and Hyades, to neither of whom does that task seem to have fallen.

661–671. A further opinion, which seems to have derived Anna from *anus.*—*Plebs vetus*, etc. The secession in A. U. 260: see Hist. of Rome, p. 62.—*tuta*, i. e. *tuita.*—667. *Orta*, etc. We are not,

perhaps, to infer from this, that she lived at Bovillae, which was at least a dozen miles from the Mons Sacer.—*suburbanis:* see on vi. 361.—*domi*, sc. *Romae*.

672–696. Reason why obscene verses were sung at her festival.—*nam coeunt*, etc., for they *do* come together, etc. He thus expresses himself, because he had not mentioned it before.—*certa*. This probably means, fixed, traditional, not extemporised.—*dea facta*, sc. *anus a Bovillis:* comp. *v.* 684.—*seducta*, drawn aside.—688. *dedit manus*, yielded, consented.—*Inde joci*, etc. The reason is rather to be sought in the old mode of worshiping deities of increase and production in Greece and Italy, as well as in the East. A curious resemblance has been traced between this goddess and Anna Poorna Devi, a Hindoo goddess of nutrition and abundance.

697–710. The assassination of Julius Caesar: see Hist. of Rome, p. 447.—*principe*. He is so styled even by Cicero, ad Fam. ix. 17.—*locuta*, sc. *est mihi*.—*meus sacerdos*. As being Pontifex Maximus. As such, he resided in the Regia, close to the temple of Vesta, which makes the language of the goddess more appropriate.—*Ipsa*, etc. This was the fiction of the poet Simonides respecting Helena, which Euripides followed in his drama, named from her.—*vidit*, has seen. Perhaps to intimate his immediate assumption.—704. *templa*. On the spot, at the upper end of the Comitium, where the body of Caesar had been burnt (Hist. of Rome, p. 451), a temple to him was erected by the Triumvirs, in A. U. 710–12.—*dicata*, i. e. *dedicata*, sc. *ei*.—*Morte jacent merita*. All the conspirators perished by violent deaths. The last was Cassius Parmensis, who was slain at Athens, after the battle of Actium.—707. *Philippi*. At which Brutus and Cassius fell.—*Et quorum*, i. e. *Et ii quorum*.—*sparsis*, sc. *ibi*.—*elementa*, sc. *rerum gerendarum*.

711, 712. Morning-setting of the Nepa or Scorpion. Τοῦ σκορπίου οἱ πρῶτοι ἀστέρες δύνουσι. Euctemon, ap. Gem. *Nepa occidit*, Colum. xi. 2: comp. Plin. iv. 163; xviii. 65. Ovid's words would, however, seem to express a rising. But he may mean, that at dawn only the anterior part of the Scorpion will be visible, as he is then on the point of setting.

713–790. The Liberalia. The poet only discusses two questions; namely, why old women sold *liba*, and why youths assumed the *toga libera* on that day.—*celeberrima*, distinguished, famed. *Celeberrimus et laetissimus dies*, Cic. de Am. 3.—*celeberrimum monumentum*, Id. pro Sext. 67.—*Nec referam*, etc. For the Grecian Dionysus (different from the Latin Liber: see on *v.* 512), to whom all these events refer, see Mythology, p. 205, *seq.*—*eras*, sc. *Bacche*.

A few MSS. read *erat*.—*Expletum*, completed.—*matris opus*, the task of the mother, in gestation.—*Sithonas*, etc. Alluding to the story of Lycurgus, *v.* 722. He joins the Scythians with the Thracians, as they were neighbours; but it is no where said that Bacchus entered Scythia.—*Tu quoque*, etc. Pentheus.—726. *Vilis anus*. *Liberalia dicta, quod per totum oppidum eo die sedent sacerdotes Liberi, anus edera coronatae, cum libis et foculo pro emptore sacrificantes.* Varro L. L. vi. 14. The way it probably was done was this: when any one bought a *libum* from the old woman, she burned a part of it (*v.* 734) for him on the *foculum*, as on an altar.—*Ante*, etc. The origin of this rite (whose real origin was unknown, but which may owe it to the resemblance between the words *libum* and *Liber*) was, according to the poet, Bacchus being the first who burned victims and incense in honour of the gods.—*honores*, sacrifices: see ii. 555.—728. *gelidis*. As no fire was ever on them.—*fiunt*. They offer. *Cum pro populo fieret*, Cic. ad Att. i. 12.—*succis*, etc. Because he was also the discoverer of honey. There was always honey in a *libum*, and it was smeared with honey, *v.* 761.—740. *Aeriferae*, etc., i. e. they clattered their cymbals.—*volucres*, winged beings.—*actae*, drawn, attracted: see on Hor. Sat. ii. 7, 24.—*Colligit*, etc., i. e. hives them.—*levis senex*. Silenus, who was old and bald.—*dissimulat*, i. e. keeps this knowledge to himself.—750. *Applicat*, puts him up to.—*super*, sc. *asellum*.—*nixus*, holding, supporting himself by.—*Milia*, etc. It was a hornet's nest.—*sima*. This is the conjecture of Heinsius. Most MSS. read *prima*, a few *summa*.—*limum inducere*, to daub his head and face with mud, to remove the pain of the stings.—763. *presset*, sc. presses, i. e. kneads, makes. This is the reading of one of the best MSS.; the majority read *praesit*, a few of inferior note *praestet*.—*noverca*. Juno.—*opposuisse*, put before.

771–790. Why the *toga libera* was given on this day.—*utrumque*, sc. *puerum et juvenem*.—*pater*. All the gods were so called in the Roman theology: see Mythology, p. 507. Liber, however, was rarely used without it.—*numinibus*, i. e. *numini*.—777. *es Liber*, i. e. your name is Liber. This is the true reason.—*prisci*, sc. *Romani*.—*patrio*, i. e. *paterno*, inherited from his father: comp. Hor. Epod. 2, 3.—*Et caperet*, etc.: see on i. 207.—782. *Nec crimen*, etc. sc. as it is in these days of luxury and effeminacy.—*Rusticus*, sc. *et cum*.—*ludos*. The Ludi Circenses, Capitolini, Florales, etc., given in honour of the gods.—*studiis*, sc. *populi*, their pleasure, gratification, not "arti poeticae et musicae," as Gierig understands it.—*honos*, i. e. *ludi*.—785. *Luce sua*, i. e. *hoc die, Liberalibus*. Hence we see that there were no *ludi* to Liber, except the Cerealia, which he shared

with Ceres and Libera.—*tironem.* The youth, when he assumed the *toga virilis*, was termed *tiro*, and the period on which he then entered, *tirocinium.*—*celebrare*, etc. *Frequentia me usque ad Capitolium celebravit*, Cic. ad Att. vi. 1.—788. *non aliena*, not unsuitable. —*caput*, etc.: comp. Virg. Geor. ii. 392. The horned Bacchus was the Phrygian Sabazios: see Mythology, p. 209. We may observe, in fine, that there seems to be no reason whatever for regarding the Italian Liber Pater as a god of wine.

791, 792. On this and the preceding day the priests went and made offerings at the various *sacraria Argeorum* throughout the city: see on v. 621.—*sua pagina*, i. e. the part of the poem assigned to them.

793–808. Rising of the Milvus or Kite; but whether morning or evening, and whether XVII. or XVI. Kal. we are uninformed by the poet. Pliny says (xviii. 65). XV. *Kal. April. Italiae Milvum ostendi.* The following legend is only to be found in this place, and it reminds one strongly of the sacrifice of the horse in Hindoo mythology: see Southey's Curse of Kehama, book viii.—*Miluus*, a trisyllable: see on Hor. Ep. i. 16, 51.—*Quaeque fuit*, etc., i. e. the following aid.—*violenta*, powerful.—*adamante*, steel.—*Attulit*, etc.: comp. Met. ii. 716.

809–850. The Quinquatrus, or festival of Minerva.—*Nomina*, etc. This is an error. *Hic dies unus ab nominis errore observatur, proinde ut sint quinque. Dictus ut ab Tusculanis post diem sextum Idus similiter vocatur Sexatrus, et post diem septimum Septimatrus; sic hic, quod erat post diem quintum Idus, Quinquatrus*, Varro L. L. vi. 14. Out of ignorance of the origin of the name, they had made a one-day festival to last five days.—*Sanguine*, etc., i. e. the gladiatorial shows, with which it was celebrated, did not begin till the second day.—*fas*, sc. *gladiatoribus.*—*illa nata*, etc. In the Kal. Praen. it is noted on this day, *Minervae* AEDIS IN AVENTINO EO DIE EST *consecrata*, and in Kal. Vindob. there is N. MINERVAE.—813. *strata*, spread, smoothed.—*arena*, sc. *amphitheatri*, or, perhaps, *Fori;* for it was in the Forum, which was always sanded for the purpose, that the gladiatorial shows were given originally. It may be observed, that this usage probably arose from confounding the Grecian war-goddess, Pallas-Athena, with the Tuscan or Roman Minerva, the patroness of the mental powers.—*Pallada*, etc.: see Juv. x. 118. It is of the real Italian deity that he now treats, and the boys or girls that were learning to read, etc., that he addresses.—817. *Pallada placata*, etc. Those who were engaged in spinning or weaving.—*stantes.* The ancient loom was upright: comp. Met. vi. 53, *seq.*—*Hanc cole*, etc. The scourer and the dyer, the shoemaker and the carpenter.—

Tychio: see Hom. Il. vii. 222.—*Epeo:* see Od. viii. 492; Virg. Aen. ii. 264.—*Vos quoque*, etc., the physicians.—*vestris*, sc. *muneribus*, fees.—829. *Nec vos*, etc., the schoolmasters.—*turba*, etc. There is a great variety of readings here. As *fere* is found in one of the best MSS., and in two of inferior authority (while others have *ferae, feri, ferri*), and it alone makes sense, it is to be preferred. Merkel, at one time, conjectured *turba Phari;* at another, *turba vafra. Fere* is, in general.—*fraudata censu*, cheated out of their legitimate income by the small fees they got.—*Quique moves*, etc., the carver, the painter, the sculptor.—*tabulam*, etc. This alludes to the mode of painting with melted wax named *encaustum*, of which Pliny (xxxv. 11.) describes three kinds. The first, which is the one here meant, was *quo pingebant ceris discoloribus tabulae illitis et, igne admoto, candefactis.* —835. *Caelius*, etc. He now enquires into the origin of *Capta*, the title by which Minerva was worshiped, in a chapel on the Caelian hill. The site is not easy to ascertain. The part about the Lateran Church, where it declines into the plain, would seem to answer the description best; but that, it is said, was outside of the city-wall. This, however, is no very valid objection; for the same was the case with the temples of Mars, Apollo, Bellona, and so many others. Nardini, whom Becker follows, places it near the Colosseum.—839. *Capitale*, i. e. *ingeniosus, qui caput habet.*—*perdomitis*, etc. In A. U. 361: see Hist. of Rome, p. 112.—*littera prisca*, i. e. the annals, or the old name of the goddess. It could not have been an inscription, as then he would have had no doubt.—845. *An, quod habet*, etc. This passage is really almost unintelligible. It would seem to mean that stealing any thing from that place was a capital offence: see Gell. xi. 18. Merkel (xcvi) quotes Paul. Diac., p. 66, 1: *capitalis lucus, ubi si quid violatum est caput violatoris expiatur.*

849, 850. The Tubilustrium on the last day of the Quinquatrus. *Dies appellatur, quod eo die in Atrio Sutorio sacrorum tubae lustrantur*, Varro, L. L. vi. 14. Verrius and Festus say the same. The Tubae were those used by the priests, perhaps the Salians. Καθαρμὸς σάλπιγγος καὶ κίνησις τῶν ὅπλων, καὶ τιμαὶ Ἄρεως καὶ Νερίνης, θεᾶς οὕτω τῇ Σαβίνων γλώσσῃ προσαγορευομένης ἣν ἠξίουν εἶναι τὴν Ἀθηνᾶν ἢ καὶ Ἀφροδίτην· νερίνη γὰρ ἡ ἀνδρία ἐστὶ, καὶ νέρωνας τοὺς ἀνδρείους οἱ Σαβῖνοι καλοῦσι, Laur. Lyd. de Mens. p. 85. This Nerine is, therefore, perhaps the *fortis dea.* The Atrium Sutorium is utterly unknown.

851–876. Entrance of the Sun into Aries. This, he says, took place the day before the Tubilustrium, i. e. XI. Kal. Origin of that sign: see Mythology, p. 332.—*novercae*, Ino.—*herba*, the corn.—*ad*

I 5

tripodas, sc. *Delphis.*—*sorte*, response. In many oracles, but not in that of Delphi, the answer was given by lots. This was particularly the case in Italy, as at Praeneste and elsewhere: comp. ii. 713.—*Delphicus*, sc. *deus.*—857. *cum semine*, as well as the seed.—*regem*, Athamas.—*mater*, Nephele (*cloud*).—865. *draconigenam urbem*, Thebes.—*cum*, at the time when.—*Caeruleo deo*, Neptune, as it would seem.

877, 878. The vernal equinox.—*veniens*, approaching.—*Eos*, Ἠώς, Aurora.

879–882. Worship of Janus, Concord, Health, and Peace.—*Canuerint*, sc. *et ubi.*—*Concordia*, etc. Zonaras (x. 34) says that Augustus made statues Ὑγίειας δημοσίας καὶ Ὁμονοίας καὶ Εἰρήνης. The temple of Salus Publica (here called Romana), on the Quirinal, was dedicated A. U. 450 by the dictator C. Junius Bubulcus.

883, 884. The temple of Luna, which appears to have been distinct from that of Diana, on the Aventine was dedicated on this day. Fast. Praen. It stood on the side of that hill over the Circus Maximus.

BOOK IV.

ARGUMENT.

ADDRESS to Venus, 1–18. Dedication of this month to her by Romulus; its cause, 19–60. Greek origin of its name, 61–84; Latin origin, 85–132. Festival of Venus and of Fortuna Virilis, 133–162. Setting of Scorpio, 163, 164; of the Pleiades, 165–178. The Megalesia, 179–372. Dedication of Temple of Fortuna Publica, 373–376. Victory of Caesar over Juba; setting of Orion, 377–388. Ludi Cereris; rape of Proserpine, 389–620. Temple of Jupiter Victor; Atrium Libertatis, 621–624. Battle of Mutina, 625–628. Fordicidia, 629–672. Augustus styled Imperator, 673–676. Setting of the Hyades, 677, 678. Chariot-races in the circus; burning of foxes, 679–712. Sun enters Taurus, 713–720. Palilia, 721–806. Origin of Rome; death of Remus, 807–862. Vinalia, 863–900. Robigalia, 901–942. Floralia; moving of Vesta to the Palatium, 943–954.

1–18. Poet's address to Venus.—*geminorum Amorum.* Eros and Anteros: see Cic. de Nat. Deor. iii. 23; from which Ovid seems to have taken this circumstance, which occurs no where else.—*majora*, i. e. the Fasti: comp. ii. 3.—4. *vulnus*, sc. *amoris.* There is reason to suppose that Ovid was a widower when he wrote this part of the

poem.—*signa.* As they used to compare love with war: comp. Hor. Carm. iii. 26.—*propositum.* We take this as a part. qualifying *opus*, and not as a substantive, as is usually done.—*opus*, i. e. the subject of my verses.—*Quae*, sc. *vita.*—*sine crimine.* The ancients saw nothing wrong in sensual love, when it did not proceed to rape, adultery, etc.—*lusimus.* Every thing, as we have often observed, that was not serious was *ludus*—10. *Nunc teritur*, etc. Alluding to the races of the Circus. *Hic modus; haec nostro signabitur area curru; Haec erit admissa meta terenda rota*, A. A. i. 39: comp. Am. iii. 15, 18.—*Tempora*, etc.: see i. 1, 2, 7.—*celeberrima*, sc. *es*, art most frequented, i. e. worshiped.—15. *Mota*, sc. *mea prece.*—*leviter*, etc.: comp. A. A. iii. 53, and Burns' Vision *ad fin.*—*Dum*, sc. *ergo.*

19–60. Dedication of this month to Venus by Romulus.—*tamen.* This word, like the Italian *pure*, is, as we have observed, often merely emphatic.—*Caesar*, i. e. Augustus.—*Hic*, etc. The language here is taken from the Roman custom of keeping in the *atria* of their houses the *imagines* or wax-busts of their ancestors. As Venus was at the head of the Julian *gens*, the month dedicated to her is said to *descend* in the pedigree down to Augustus, who had been adopted into that *gens* by the will of his uncle the Dictator.—*Iliades*, i. e. the son of Ilia, Romulus.—*scriberet*, i. q. *describeret:* see i. 27.—*auctores*, sc. *divinos*, i. e. those deities that were in his pedigree.—*rettulit*, named, made known.—24. *Quod sibi*, etc. Because he was his own father.—*gradibus*, etc. Because she was the mother of Aeneas, and therefore there were many steps in the pedigree between her and Mars.—*Alterius*, of the second.—31. *Dardanon*, sc. *nam.*—*nesciret*, sc. Romulus.—*Electran*, i. e. *aut Electran.*—*Hujus*, sc. *filius est.*—*illo*, i. e. *Erichthonio.*—35. *Proximus*, sc. *hic* (*Assaracus*) *creat:* see *v.* 123. Capys is usually said to be the father of Anchises. *Proximus* is, in the usual way, i. q. *proxime.*—*pietas*, i. q. *vir pius:* see our Virg. Excurs. VII. *Pius* and its kindred terms denote *duty*, etc. to those to whom it is due, as the gods, parents, country, etc.—*spectata*, proved. For this account of Aeneas, see Virg. Aen. ii. and iii.—*aliquando*, at length.—*Iuli*, the son of Aeneas.—40. *Unde*, i. e. *a quo*, or *in quo.*—*domus Julia*, the Julian *gens*, which derived its name from him: see Virg. Aen. i. 288.—*Postumus*, sc. *natus est.*—*subit*, goes under, is ruled by; a figure taken from going under a load.—*titulis tuis*, i. e. in the list of kings.—*Capyi*, sc. *filio suo.*—45. *recidiva*, repeated, renewed: see *v.* 34.—*idem*, i. e. *Epitus.*—*Tuscae aquae*, i. e. the Albula, which was named Tiberis from him: comp. ii. 389.—51. *locus*, i. e. *regio.* One of the fourteen regions into which Augustus divided the city.—60. *continu-*

ata, joined, following in succession. With respect to this catalogue of Alban kings we may observe, that our poet has, in his Metamorphoses (xiv. 609. *seq.*) given a slightly different list: see also the lists in Livy and Dionysius, which differ but little from it.

61–84. Greek derivation of April.—*Sed*, etc. But though it was Romulus, a native of Italy, that arranged the months thus, the name of April is Greek.—*Graio sermone*, in the Greek language, i. e. with a Greek name.—*Auguror*, I conjecture, or infer.—*a spumis* (sc. *nam*), etc. Aphrodite (derived from ἀφρὸς, foam) resembles Aprilis in sound. This was the derivation of April, given by Fulvius Flaccus and Junius Gracchus: see Varro L. L. vi. 33.—64. *Itala*, etc. The south of Italy, which was filled with Greek colonies, was named Magna Graecia.—*Evander*: see i. 471.—*Alcides*: see i. 543.—*Hospes claviger*, i. e. Alcides.—69. *Dux Neritius*, Ulysses, so named from mount Neritus in Ithaca, Od. ix. 21.—*Laestrygones*: see Od. x. 120. They were localised at Formiae (*Mola di Gaeta*) in Campania.—*exstant*, i. q. *sunt*.—*Et quod*, etc. The constr. is, *Et litus quod*, etc. The hill of Circeii, on the coast of Latium, was identified with Aeaea, the fabulous isle of Circe.—*Telegoni*, sc. *moenia*, i. e. Tusculum, said to have been founded by Telegonus, the son of Ulysses and Circe.—*Tiburis udi*: comp. Hor. Carm. i. 7, 13; iii. 29, 6.—*Argolicae*, etc.: comp. Hor. Carm. ii. 6, 5; Virg. Aen. vii. 670, *seq.* Tibur was said to owe its origin to three brothers, from Argos, named Tiburnus, Catillus, and Coras.—*Atridae*, sc. *filius*. Falerii, the capital of the Faliscans, in Etruria, was said to have been founded by Halesus, a son of Agamemnon's: comp. Virg. Aen. vii. 723. The name of this supposed founder is plainly derived from Faliscus (*f* and *h* are commutable), and his Argive origin is owing to the resemblance of the worship of Juno in both places.—75. *Trojanae*, etc.: see Il. vii. 348; Hor. Ep. i. 2, 9. Antenor was said to have settled at Patavium (*Padua*): comp. Virg. Aen. i. 242, *seq.*; Liv. i. 1. We see not why he and Aeneas (*v.* 78) should be classed among the Greek colonists.—*Oeniden*, Diomedes, the grandson of Oeneus. He settled in Apulia, where he married the daughter of Daunus, king of the country: see Virg. Aen. xi. 246.—79. *Solymus*. The imaginary founder of Sulmo, the capital of the Pelignians, our poet's native place.—*Sulmonis gelidi*, etc. These four lines were evidently written, and inserted when he began to revise the poem, with the intention of dedicating it to Germanicus.—*gelidi*, because it was up in the Apennines.—*Ergo age*, etc. The editions, in general, following one or two inferior MSS., read *Ergo ego tam longe?*

85–90. Latin origin of the name. This was the opinion of Varro, who says (*ut sup.*): *Hujus mensis nomen ego magis puto dictum quod ver omnia aperit.* Against this our poet now argues. It may be here observed that a different Latin origin of the name has lately been given by Goettling (Röm. Statverf. p. 168), viz.: that the original name was Parilis, from the Parilia or Palilia, whence Aprilis was formed by transposing the first two letters.—*Eripuisse.* This may be used in the usual manner for *eripere*: but it seems to have been the custom to use this tense after the subj. of *volo*: see on Hor. Sat. ii 3, 187.—*dictum*, sc. *mensem*.—*injecta*, etc., alluding to the mode of claiming property called *injectio manus*, i. e. by seizing it when met; *Et dicam Mea sunt; injiciamque manus*, Am. i. 4, 40: comp. ib. ii. 5, 30; Virg. Aen. x. 419; Liv. iii. 43.

91–116. First argument, the dignity and power of Venus: comp. Lucr. i. 1, *seq.*—*temperat*, rules, governs: comp. Hor. Ep. i. 19, 28.—*nullo deo*, i. e. to that of no god. For examples of this construction, see on Hor. Sat. i. 1, 3.—*natalibus*, because she sprang from them.—*continet*, holds, maintains, keeps up.—95. *Illa deos*, etc. According to the theogony of Greece, nearly all the gods were begotten and born like mankind, while Venus had previously been produced in a different manner.—*rudes*, etc., i. e. *homines rudium animorum*.—*unum*, sc. *locum*.—100. *nec coëant*, i. e. *non coirent*.—*cultus*, dress.—*munda cura*, i. e. *cura munditiae*.—*Primus amans*, etc. The meaning is not that the first lover did so, but that Venus first made it be done. The strain of the metre was probably the cause of this unusual construction.—*carmen vigilatum*. This seems to intimate that it was composed extempore, as he was watching at the door all through the night: comp. *v.* 167; A. A. i. 735; ii. 285.

117–124. Second argument; claims of Venus on the gratitude of the Romans.—*aucta*: see on i. 612.—*Pro Troja*: see Il. v. 335, *seq.*—*Caelestes*, etc. The well-known judgement of Paris.—*Ah! nolim*, etc.: comp. Virg. Aen. i. 27.—*Assaraci*, etc. By her union with Anchises: see *v.* 35.—*scilicet*. This is merely emphatic in this place: comp. Virg. Geor. ii. 534.

125–134. Third argument; the beauty of spring is suited to Venus: comp. i. 151, *seq.*; iii. 235, *seq.*—*nitent*; expressing the fresh lively green of the young grass and corn.—*agit*, i. e. *exagit*.—*materna*, sc. *Veneris*, like *natalibus*, *v.* 93.—*Rite* (sc. *ergo*), etc. He concludes triumphantly that the Roman women are right in worshiping Venus at this time.—*colitis*, sc. *hoc die*.—134. *Et vos*, etc. i. e. the *meretrices*, who were not permitted to wear the *vitta* or bandeau, or the *stola* or long tunic, appropriated to women of character: see

on Hor. Sat. i. 2, 63. *Scripsimus haec illis, quarum nec vitta pudicas Attingit crines nec stola longa pedes*, Ex Pont. iii. 3, 54.

135–162. Worship of Venus.—*Aurea*, etc. Washing of the statue of the goddess: see the poem of Callimachus, Εἰς λοῦτρα τῆς Πάλλαδος, with the notes of Spanheim, for these washings.—*aurea redimicula*, the gold-adorned strings of the cap which was on the statue. *Et habent redimicula mitrae*, Virg. Aen. ix. 616.—*marmoreo*, either lit. made of marble, or fig. white.—*divitias*, i. e. the rich ornaments, earrings, etc. that were on it.—*alii*, i. e. *novi*.—*sub viridi myrto*, i. e. crowned with myrtle. Ἐν ᾧ (Ἀπριλλίῳ) θύουσί τε τῇ θεῷ, καὶ ταῖς καλάνδαις ἐστεφανωμέναι αἱ γυναῖκες μυρσίνῃ λούονται, Plut. Num. 19.—141. *sudantes rora*. Like Milton's: "Braid your locks with rosy twine, Dropping odours, dropping wine," Comus, 105. The editions in general read *rorantes nuda*, after some inferior MSS.—*opposita*, placed between her and them.—*detis*, sc. *hac die*.—*calida qui*, etc. i. e. *in balneis*. FREQUENTER MULIERES SUPPLICANT FORTUNAE VIRILI HUMILIORES ETIAM IN BALINIIS QUOD IN IIS EA PARTE CO . . . UTIQUE VIRI NUDANTUR QUA FEMINARUM GRATIA DESIDERATUR. Tab. Praen. ad Kal. Apr.—*Aspicit*, etc. The reason.—*tegat*, sc. *mulier*.—151. *Nec pigeat*, etc. This practice, of which he gives a mythic origin, is not mentioned any where else.—*Roma*, etc. Origin of the title Verticordia. In the year 639, a young Roman lady, named Elvia, when riding was struck with lightning, and both herself and the horse were killed. As it was found that both of them were stripped, and Elvia's clothes thrown up, her shoes, rings, and head-attire scattered about, and her tongue forced out of her mouth, the soothsayers were consulted, who declared that it portended infamy to some of the Vestals and the Knights. On enquiry it was found that three of those virgins, Aemilia, Licinia, and Marcia had broken their vows and intrigued with some members of the equestrian order. The Vestals were accordingly buried alive, as also, by direction of the Sibylline books, were two Greeks and two Gauls, to appease the anger of some strange deities. It was also directed that a statue should be made of Venus Verticordia, that she might turn the hearts of the women from evil. This statue was dedicated by Sulpicia, the wife of Fulvius Flaccus, to whom the palm was given for chastity: see Plut. Q. R. 83; Val. Max. viii. 15; Plin. vii. 35; Jul. Obs. 33.—*Templa*. We have seen that it was only a statue; but a temple may have been built to receive it.

163, 164. The evening-setting of Scorpio; see Merkel, p. lxix.

165–178. Morning-setting of the Pleiades. This setting is

cosmic. Δημοκρίτῳ Πλειάδες κρύπτονται ἅμα ἡλίῳ ἀνίσχοντι, Geminus, p. 69.—*queruntur*. The verb *queror* is properly used of the warbling of birds: see Hor. Epod. 2, 20. It is also used of the soft sweet tones of the pipe or flute. Lucr. iv. 588; Hor. Carm. iii. 7, 30.—*Semiustam*, etc.: see ii. 500.—*paternos*, of their father Atlas.—*relevare*, to relieve, lighten, by going off the sky.—170. *septem*, etc. Though only six could be seen, they were said to be seven; probably from the regard for unequal numbers.—*Septima*, etc. Reasons for her invisibility. For the Pleiades, see Mythology, p. 464.

179–372. The Megalesia, or festival of the Mother of the Gods, introduced into Rome, from Asia, A. U. 547: see Liv. xxix. 14; Lucr. ii. 598, seq.; Virg. Aen. ii. 785.

179–188. Manner of the festival.—*Ter*, etc.: sc. *post* IV. *Non.*—*Titan*, i. e. *Sol*. This appellation of the Sun was peculiar to the Roman poets. The Greek Helios was not properly one of the Titans: see Mythol. p. 53.—*inflexo cornu*, sc. *cum*.—*Berecynthia*. So named from Mt. Berecynthus, in Phrygia.—*Idaeae*. From Mt. Ida.—*semimares*, sc. *sacerdotes*, the Galli or priests of Cybele, who were eunuchs.—*tympana*, τύμπανα (ἀ τύπτω), drums, not tamborines, as is proved by the epithet *inania*.—*Aera*, cymbals.—185. *Ipsa*, the goddess, i. e. her image: see on *v.* 276.—*molli*, effeminate, or rather i. q. *mobili*: see on Virg. Geor. ii. 389.—*comitum*. It was carried by a Phrygian man and woman: see Dionys. ii. 19.—*exululata*, sc. *a turba sequente*.—*Scena*, etc. Stage-plays were always performed at this festival: see Liv. *ut sup.* xxxvi. 36, and the inscriptions in Terence.—*Et fora*, etc. These days were nefast.

189–214. Causes of the clashing of cymbals, etc.—*Quaerere*, sc. *a te, dea*.—*lotos*. The wood of this tree, which grew on the coast of Libya, was used for making pipes and flutes: see Theophr. H. P. iv. 3; Plin. N. H. xiii. 17.—*adunca*. This seems to indicate the expansion at the bottom of the *tibia* or clarionet.—*Cybeleïa*. From Mt. Cybelus.—*neptes*, grand-daughters, i. e. the Muses, as the Greeks had identified the Phrygian goddess with Rhea, the mother of Jupiter.—195. *Erato*, from ἐράω, to love.—*Cessit*, sc. *sorte*, has fallen to her.—*Reddita*, sc. *a Caelo et Terra*: see Hes. Theog. 464.—*movere*, sc. *a loco*, i. e. to disturb.—*fidem*, the tradition, which is generally believed.—*Veste*, etc. She gave him a stone in swaddling-clothes instead of Jupiter.—*tinnitibus*, sc. *aeris*.—209. *sudibus*. This is the reading of three inferior MSS. and of Lactant. i. 21. All the good MSS. read *manibus*; two inferior ones *rudibus*. Lobeck (Aglaoph. p. 1125) proposes *tudibus*. In the Greek narra-

tives they are ἐγχειρίδια, ξίφεα, δόρατα.—210. *Curetes.* These were said to have danced the πυῤῥίχην or war-dance, about the infant Jupiter, in Crete. They were afterwards confounded with the Corybantes or ministers of the Phrygian Mother.—*terga*, sc. *boum*, with which the drums were covered : comp. *v.* 342.

215–220. Enquiry why she was represented in a car, drawn by lions, and her head crowned with towers.

221–246. Why her priests were eunuchs. Story of Attis : see Catull. lxiii. ; Mythol. p. 224.—*sua templa tueri*, i. e. be the νεώκορος, *aedituus*, sexton : see on Hor. Ep. ii. 1, 230.—*puer*, a maiden, if we may so express it.—231. *Naïda*, i. e. *Hamadryada*. The Latin poets thus confounded the various classes of the Grecian Nymphs. —*procumbere*, sc. *in se*.—*Dindyma*, sc. *juga*.—*Palaestinas deas*, i. e. the Erynnies or Furies. "Has explicandas doctiori alicui et acutiori relinquo," says Merkel, p. ccxx. There was a place on the coast of Epirus, at which Julius Caesar landed, named Palaestae (Caes. Bell. Civ. iii. 6 ; Luc. v. 460), where there was a temple of these goddesses, if we may credit a literary friend of Marsus, who commented on Ovid in the 16th century.

247–290. Coming of the goddess to Rome ; departure and voyage.—*amoenam fontibus*, πολυπίδακα.—*opes*, i. e. *regnum*. *Trojanas opes*, Virg. Aen. ii. 4.—*sacriferas*, as bearing the Penates, the fire of Vesta, etc.—*Post, ut*, etc. A. U. 547, there were frequent showers of stones at Rome, and the Sibylline books, on being consulted, directed that the Idaean Mother should be fetched from Pessinus. Five men of high rank were therefore sent to request the image of the goddess from Attalus, king of Pergamus, who did not venture to refuse the prayer of the mighty republic. Liv. xxix. 10, 11.—260. *casta*, pure, holy : comp. Hor. A. P. 207.—*Paean*, Apollo, i. e. the oracle at Delphi : see Liv. *l. c.*—*Nostra eris*, sc. *etiam*.—*refertur*, is brought back by her pedigree, i. e. the Romans were descended from the Trojans.—*Illa quibus*, etc. : see Virg. Aen. ix. 85. Livy says that the Romans brought the goddess in their own ship, as of course they did.—275. *coloribus ustis* : see on iii. 831.—*Caelestum Matrem. Allatum ex Phrygia nihil quidem aliud scribitur missum rege ab Attalo nisi lapis quidem non magnus, ferri manu hominis sine ulla impressione qui posset, coloris furvi atque atri, angellis prominentibus inaequalis*, Arnob. vii. p. 285. It was manifestly an aerolite.—*sui nati*, i. e. *Neptuni*. —*Phrixeae sororis*, i. e. *Helles*.—*capax*. Probably as the Grecian fleet lay there.—280. *veteres*, etc. Thebes, near Adramyttium, the realm of Eëtion, the father of Andromache : see Il. vi. 395.—*Quaque*, etc. The coast

of Euboea, in which was the town of Carystus, celebrated for its marble.—*Transit*, passes, goes beyond ; for the ship could not have been in this part of the sea, which is off the coast of Asia.—286. *Cythera*. An island off the south coast of Laconia.—*Brontes*, etc., the Cyclopes : comp. Virg. Aen. viii. 416, *seq.*—*legit*, i. e. passes along the edge of it.

291–348. Coming of the goddess to Rome ; arrival.—*Ostia*, the mouth of the river, not the town of that name.—*Dividit*, spreads itself.—*Quaeque colunt*, etc. The Vestals.—*contento*, strained as they were towing up the vessel.—300. *pressa*, i. q. *depressa*.—*quam pro parte*, than his share, i. e. than he is able.—*Adjuvat*, etc. Just as is done at the present day in all countries.—*monstro*, prodigy ; for as such they regarded it.—305. *Quinta*, as she was a fifth daughter : see Hist. of Rome, p. xiv.—*Clauso*. Clausus was the Eponymus or mythic head of the Claudian *gens* : see Virg. Aen. vii. 706.—*facies*, appearance.—*impar*, sc. *generi*.—*et*, also.—*criminis*, charge.—*acta rea est*, she was held guilty.—*cultus*, her style of dress.—*Munditiae et ornatus et cultus, haec feminarum ingenia sunt*, Liv. xxxiv. 7.—310. *ad*, i. q. *apud*, with : comp. Tr. ii. 472.—*Conscia*, etc. The whole of this is very like what Livy relates, iv. 44. *Eodem anno Postumia Virgo Vestalis de incestu causam dixit, crimine innoxia, ob suspicionem propter* c u l t u m *amoeniorem* i n g e n i u m q u e l i b e r i u s *quam virginem decet, parum abhorrens* (i. e. evitans) *famam. Ampliatam, deinde absolutam . . . pontifex maximus abstinere jocis,* c o l i q u e *sancte potius quam scite jussit.*—*Haec ubi*, etc. It would appear from this that Ovid regarded her as a *matrona* like Livy, xxix. 14 ; she is a *virgo* in Stat. Silv. i. 11, 245, and Claudian de Laud. Ser. 28 ; and a *Virgo Vestalis* in Herodian i. 11 ; Aur. Vict. de Vir. Ill. 16, and Sid. Apoll. Carm. xxiv. 41 : see Drak. on Sil. Ital. xvii. 33.—326. *scena*, etc. It would seem from this that there was some play on, or some representation of this act given at the Megalesia.—*Mota dea est*, etc. The same thing is told of a bishop named Silvanus, by Socrates Scholast. vii. 37, and of St. Thomas, in India, by Camoens, Lusiadas, c. x. st. 110, 111.—*flexum*, a bend. The course of the Tiber below Rome is so very tortuous, that it seems quite impossible to say where this place was.—330. *Atria*, i. e. *domus*, the residence of the god of the stream ; comp. Virg. Aen. viii. 65. It may be that the current had worn a hole into the bank there. The usual reading is *Ostia*, given by a few inferior MSS.—*foco*, an altar. —*coronarunt*, as was usual when a ship was coming into port : comp. Virg. Geor. i. 304 ; Aen. iv. 418.—337. *Almo*. This streamlet enters the Tiber a little way below Rome. It was the custom to

wash the goddess every year in it. Luc. i. 600; Am. Marc. xxiii. 3. —*canus sacerdos*, sc. *deae*. One of the Galli who had come with the image.—343. *celeberrima*. Because the people crowded to look at her.—*Ipsa*, sc. *dea*.—*porta Capena*. This gate, from which the Appian road ran, was nearest to the place where the goddess was landed.—*Nasica*. P. Cornelius, cousin to Scipio Africanus, and son of Cn. Scipio, who fell in Spain, A.U. 540 (Hist. of Rome, p. 228). The oracle had directed that the goddess should be received into his house by the best man in Rome (Liv. *l. c.*; comp. *v.* 260.). P. Nasica, though too young to be even quaestor, was pronounced to be *virum bonorum optimum*, and he was sent, the historian says, to meet the goddess at the mouth of the river, and deliver her to the matrons, who were to carry her to Rome.—*non perstitit*, i. e. has not remained the same. The poet seems here to assert that one of the Caecilii was the person to whom the charge of building the temple of the goddess was given. Of this we have no account any where else. The contract for building the temple was made A. U. 548, by the censors M. Livius, C. Claudius, and it was dedicated A. U. 561 by M. Junius Brutus, whose colleague in office, however, Metellus may have been: see Liv. xxxvi. 36. It stood on the Palatine, and was rebuilt by Augustus.

349–372. Other usages at this festival.—*parva cur stipe*, etc. The begging of her priests, named by the Greeks *μητραγυρτεῖν*. Τὸ *μετὰ τυμπάνων καί τινων τοιούτων περιϊέναι καὶ ἐπὶ τῇ μητρὶ ἀγείρειν τροφάς*. Eustath. ad Od. p. 1824: comp. Dionys. ii. p. 91. —*Contulit*, etc., *Populus frequens dona deae in Palatium tulit*, Liv. *ut sup*. This however could not have been the origin of a practice well-known in Greece.—*Cur vicibus*, etc. It was the custom of the Roman nobles to give dinner-parties during the Megalesia, which was termed *mutitare*, probably from *mutuus*: see Gell. ii. 24.; xviii. 2. The poet's reason is futile.—*indictas dapes*, announced, proclaimed, to which people were invited. Burmann says, "proprie de non vocatis, sed qui sponte veniunt ad epulas, Suet. Ner. 27. Vit. 13."—*primi*, the first in dignity and estimation.—361. *Cur igitur*, etc., why her priests were called Galli.—*insana aqua*, water that makes insane. Pliny (xxxi. 5), having named the Gallus among the streams whose waters cured the stone, adds, *sed ibi in potando necessarius modus, ne lymphatos agat*. We need not say that no water ever had that power.—367. *Non pudet*, etc. Why the *moretum* was placed before the goddess. This was a mess composed of garlic, parsley, and other herbs, pounded up with cheese, oil, and vinegar; see the poem named Moretum, ascribed to Virgil.

373–376. Dedication of temple of Fortuna Publica, on the side of the Quirinal.—*motis*, i. q. *amotis*.—*Pallantias*. Aurora. We cannot tell why Ovid calls her thus, both here and Met. ix. 420; xv. 191. In Hesiod, Eos is the cousin-german of Pallas. Possibly there is a secret reference to *palleo*.—*levarit*, sc. *jugo*. *Corpora veste levant*, Met. x. 176.—*valle Quirini*. This lay between the Quirinal and Viminal hills: see Juv. ii. 133. Most MSS. read *colle*.

377–388. Victory over Juba.—*Tertia lux*, i. e. the third day of the Megalesia.—*ludis*, the stage-plays.—*perfida*. They were such only in the eyes of a Caesarian.—*magnanimi*, high-minded.—*Hanc sedem*, sc. *in orchestra*.—*Inter bis*, etc. The Viginitiviratus was a rank leading to the senate. Of its twenty members, three presided at executions, three were over the mint, four over the roads; the remaining ten presided over the juries in trials. Ovid, as appears from this place, had been in this body.—385. *seducimur imbre*, we are separated by the rain. As the ancient theatres were not roofed, people had to seek shelter when rain came on.—*Pendula*, sc. *nam*. Libra was now soon to set, i. e. on VI. Id. (Plin. xviii. 66.) on which day Orion also would set.—*tamen*. This word seems to signify here, moreover.—*summa dies*, sc. *Megalesium*.

389–392. Last day of the Megalesia. Circensian games.—*Proxima*, sc. *ludis*.—*celeber*, frequented, filled.—*pompa*, in the Circensian *pomp* or procession the principal men of the state, preceded by their sons on horseback, and followed by charioteers, musicians, and others, proceeded from the Capitol to the Circus. The images of the gods, carried on men's shoulders, closed the procession: see Amor. iii. 2; Dionys. vii. 72.—*Prima*, etc. the chariot-races in the Circus.

393–416. The Cereris Ludi, or Cerealia, which lasted for eight days.—*Hinc*, i. e. after the Megalesia. One day intervened.—*causae*, dat.—*cacumen*, sc. *rami*.—*Bene erat*, sc. *iis*, they feasted: see on Hor. Sat. ii. 2, 120.—*Aes erat*, etc. *χαλκῷ δ' ἐργάζοντο, μέλας δ' οὐκ ἔσκε σίδηρος*, Hes. Ἔργ. 151.—405. *chalybeia*, from the mines of the Chalybes, near the Euxine.—*ducem*, Augustus.—*unctas tedas*, i. e. resinous pine-wood.—*casta*, pure, holy.

417–454. Rape of Proserpine: see Met. v. 341, *seq*., Mythol. p. 170.—*Plura*, etc. Because he had related it already in the Metamorphoses.—422. *Henna*. This was situated in an elevated valley, nearly in the centre of the island: Cic. Verr. iv. 48.—*caelestum matres*, i. e. the goddesses: see Mythology, p. 507.—*Arethusa*, the nymph of the fount at Syracuse, so named.—*dissimili*, i. e. *vario*.—*gremium*, the lap.—*sinus*, sc. *pallae*.—440. *rorem*, sc. *marinum*, rosemary: see Flor.

Virg. *s. v.*—*meliloton*, a species of trefoil with a yellow blossom and a fragrant smell. It grows abundantly in the south of Italy and in Sicily.—*patruus*, Pluto.

455–502. Search of Ceres.—*Attonita*, dismayed.—*Ut vitulo*, etc. had probably in his mind Lucr. ii. 352, *seq.*—*Si non*, etc. This seems to have been one of the legends invented to account for the offering of swine to Ceres : comp. *v.* 414 ; i. 349. It is not noticed by any other writer.—467. *Jamque Leontinos*, etc. He takes this opportunity of indulging in a favourite practice of the ancient poets, that of stringing together a great number of proper names. These places which are all in Sicily, will be best known by consulting a good map. It is also to be observed, that the poets, on these occasions, follow no certain order, but jumble the names together at their pleasure.—*Amenana flumina.* The river Amenanus runs by Catana : Met. xv. 279 ; Strab. v. p. 367. It often ceases to flow for several years, and then bursts out anew, at times inundating Catana.—*Cyanen.* A fount near Syracuse.—*verticibus*, etc., as the Gelas, on which it was built, was a strong rapid stream.—*Quique locus*, etc. either Messana, originally named Zancle (i. e. hook), Thuc. vi. 4 ; or Drepanum on the west coast.—476. *Melan.* This is said to be a river in the district of Messana, where the land was extremely fertile : see Theophr. H. P. viii. 3.—*Heloria tempe*, i. e. the dale or glen of the Helorus ; like the Tuscan Val d'Elsa, Val di Magra, and our own Liddesdale, Annandale, Teesdale, Arundel, etc. The Greeks named wooded glens, through which a river ran, Τέμπεα, Τέμπη.—484. *alternis*, sc. *vicibus.*—490. *jam vigiles*, etc. Οὐδὲ κυνῶν ὑλακὴ ἔτ' ἀνὰ πτόλιν, Apoll. Rh. iii. 749.—*Alta*, etc. Virgil (Aen. iii. 578) places Enceladus, not Typhoeus, under Aetna.—*pumicis.* The poets use this word for any kind of loose porous stone.—497. *Quo*, etc. It hence appears that the goddess kept her 'dragon-yoke' in this cavern.—*sicca*, dryshod, as she drove through the air.—500. *Nisaei.* Ovid, like Virgil (Buc. vi. 74.), confounds this Scylla with the daughter of Nisus.—*Triste.* 'Αγέλαστος πέτρα.

505–560. Ceres at Eleusis.—*Sub Jove*, i. e. in the open air : see Hor. Carm. i. 1, 25.—*Eleusin*, 'Ελευσίν. This, which is the proper name, is the reading of the best MSS.—*mora*, blackberries. The adj. *excussa* properly refers to *glandes*, for blackberries cannot be shaken down.—521. *neque enim*, etc. 'Ορῶ· κατ' ὄσσων δ' οὐ θέμις βαλεῖν δάκρυ, Eur. Hipp. 1396 : comp. Met. ii. 621.—*qua cogere posses*, sc. by naming her daughter.—535. *Quae quia*, etc. The mythic reason why those who were initiated at Eleusis did not taste food till evening.—545. *liquefacta*, etc. We confess we do not quite understand

this. Either rennet, or a kind of cheese, or *ricotta* is meant : see Virg. Terms of Husb. *v.* Caseus.—*Triptolemum*, i. e. the child. In the Homeridian Hymn to Ceres, he is named Demophoon.

561–620. Further search of Ceres.—*trahit*, sc. *circum se.*—*in dracones*, i. e. *in currum.*—*expositum*, projecting, lit. placed out.—*tuta*, defended by.—*in dextrum*, etc., i. e. the south coast of the Saronic Gulf.—*Ionium*, i. e. the sea on the coast of Ionia, not that to the west of Greece : comp. Met. iv. 534 ; Ex Pont. iv. 5. 6 ; Val. Flac. i. 24 ; Stat. Th. i. 14.—*Parrhasides*, i. e. Arcadia : see ii. 189.—580. *Helice* : see iii. 108.—*de quo*, etc. He was himself her father.—589. *sola*, sc. *et nihil aliud*—*victore Gyge*, i. e. if the Giants had been victorious in their war with the gods. Gyges, or rather Gyes, whom Ovid makes a giant, was one of the hundred-handed, who aided Jupiter against the Titans, Hes. Th. 617, *seq.*—596. *Reddat*, sc. *Persephonen.*—*Chaos*, i. e. *Erebus*, with the usual confusion of the Latin poets.—602. *Stat*, sc. *sententia.*—*Punica*, etc. i. e. of the pomegranates.—*lento*, tough, hard.—619. *Alba*, etc. This does not seem to have been peculiar to the Cerealia, but to have belonged to all festivals.

621–624. Temple of Jupiter Victor, and Atrium Libertatis, dedicated.—*hac* (sc. *nam*), etc. The temple, which was dedicated on this day, was vowed by Q. Fabius Rullianus, in a battle with the Samnites A. U. 457 : see Liv. x. 29. Its site is unknown.—*Atria*, etc. The Atrium Libertatis appears to have stood on the ridge, running from the Quirinal to the Capitoline hill, afterwards cut down by Trajan : see Becker Handbuch Röm. Antiq. i. 462. The date of its erection is unknown. It seems to have been originally intended for the use of the censors. Asinius Pollio rebuilt it and placed in it a public library.

625–628. The battle of Mutina : see Hist. of Rome, p. 455.—*Ventus*, sc. *nam.*—*Scilicet ut fuerit*, be that as it may, i. e. be there hail or not.—*hac Grandine*, in this hail, i. e. on this day.

629–640. The Fordicidia.—*sacra litate*, sc. *Telluri*, *v.* 634. *Lito*, καλλιερέω, is here used simply for, to offer.—*Forda.* He gives the meaning of this word in accordance with Varro (L. L. vi. 15) and Festus (*s. v.*).—*Telluri*, sc. *igitur.*—635. *Pars*, i. e. *una.*—*Curia*, (collect.), i. q. *curiae.* *Eo die publice immolantur boves praegnantes in curiis complures*, Varro, *l. c.*—*Virgo*, sc. *Vestalis.*—*Luce Palis*, i. e. the Palilia, *v.* 733.

641–672. Origin of this festival.—*luxuriabat*, over-abounded.—*primis in herbis*, in the very young corn.—646. *Et levis*, etc. Instead of corn, the light worthless wild oat covered the ground : comp. Virg.

Buc. vi. 36 ; Geor. i. 154.—*acerbos*, sour, unripe, i. e. immature. Taken from fruits.—651. *Ille dabat*, etc. The *incubatio*, ἐγκοίμησις, or divining sleep : see Virg. Aen. vii. 81, *seq.*—*sua verba*, i. e. the appropriate words.—669. *errantem*, puzzled, perplexed : comp. *v.* 261.—*conjux*, Egeria.

673–676. Assumption of the *praenomen* Imperator, by Caesar : see Dion lii. 41.—*Hanc quondam*, etc. Ἠέλιον δ' ἀκάμαντά βοῶπις πότνια Ἥρη Πέμψεν ἐπ' Ὠκεανοῖο ῥοὰς ἀέκοντα νέεσθαι, Il. xviii. 239. —*bella*, the war against Antonius.

677, 678. Evening-setting of the Hyades.—*Dorida*, i. e. the sea. Doris was the daughter of Oceanus, and wife of Nereus.

679–712. Last day of the Cerealia. Burning of foxes in the Circus.—*Carcere*, collective. The Cerealia concluded, as we may see, like the Megalesia, with chariot-races.—*partitos*, separated in their *carceres*, or stalls, before they were started : see on Virg. Geor. i. 412.—*Cur igitur*, etc. This custom is mentioned by no other writer, and it is unnoticed in the Kalendars. It seems strange that what gave occasion to it, should have taken place at Carseoli, high up in the Apennines, and which could not even have belonged to Rome, when the Cerealia was instituted.—*missae*, i. e. *emissae*, let go, started, like the horses.—*ingeniosus*, well-adapted. *Nunc locus arvorum ingeniis*, Virg. Geor. ii. 177. — 685. *Pelignos*, sc. *agros*. Ovid was a native of Sulmo in that country.—*uvida semper*. For it was well watered.—*emeritis*, as having done their day's work, as it were.—690. *Unde meum*, etc. Hence it appears that Ovid did not write this work merely from books ; but was at pains to collect all traditions also.—694. *falcis*. This is here probably the sickle ; for the vine, we believe, does not grow in that elevated region. — *bidentis*. For this implement, see Virg. Terms of Husb. *s. v.*—695. *tibicine*. The *tibicen* was a prop set against a wall, to prevent it from falling out.—*extremi*, etc. i. e. in the osiery at the end of a valley. There is a kind of hypallage.—704. *cohortis*, of the yard. The *cohors*, χόρτος, was usually of a round form. *Mapalia vocantur ubi habitant ; ea quasi cohortes rotundae sunt*, Cato *ap.* Fest. *v.* Mapalia. —*aves*, ὄρνιθες, fowl.—710. *nam vivere*, etc. Merkel has placed in the text the following conjectural reading : *nam de cruce curtam Nunc quoque lex vulpem Carseolana necat.*—*ardet*, sc. *Romae.*

713–720. Entrance of the Sun into Taurus.—*lutea*, κροκόπεπλος.—*prodidit*, gave up, i. e. lost.—*victima major*, i. e. Taurus : comp. Virg. Geor. i. 186.—*Pars* (sc. *nam*), etc. As in representations of the stellar heaven only the fore part of this sign appeared, it could not be decided of which sex it was.—*Seu tamen*, etc. For some said it was the bull that carried Europa, others the cow into which Io had been changed : comp. v. 603. vi. 712. The former seems to have been the poet's own opinion.

721–862. The Palilia. The birthday of Rome.

721–782. Mode of celebrating the festival.—*abiit*. The last syllable is long, on account of the arsis and the following pause : comp. iii. 474 ; Hor. Sat. i. 4, 82.—*Palilia*, sc. *ad*. We have retained this reading, which is that of the great majority of the MSS. Merkel reads *Parilia*, after one of the best, and an erasure in a second. In Cicero, the word is always *Parilia*, as it likewise is in the Greek writers, Plutarch excepted. On the other hand, Varro (L. L. vi. 15), says, *Palilia dicta a Pale, quod ei feriae*, and Charisius (i. p. 55), *Pales dea pastoralis est, cujus dies festus Palilia dicuntur, nisi quod quidam a partu Iliae Parilia dicere maluerunt.* It would therefore seem that those who derived it from the name of the goddess, called it *Palilia*, while those who regarded it as a vernal festival, suited to that season, when nature is producing plants and animals, named it *Parilia*, as if derived from *pario.*—*Pales*. *Dea est pabuli, quam alii Vestam, alii Matrem deum volunt. Hanc Virgilius genere feminino appellat, alii, inter quos Varro, masculino genere*, Serv. on Geor. iii. 1. According to Arnobius (iii. 40), the Etruscans worshiped among the Penates, *Palem, sed non illam feminam, quam vulgaritas accipit, sed masculini nescio quem generis ministrum Jovis ac villicum* : see Merkel, p. ccviii.—725. *Certe ego*, etc. : see *v.* 733.—*februa* : see ii. 19.—*transilui*, etc. *Palilia tam publica quam privata sunt. Et est genus hilaritatis et lusus apud rusticos, ut congestis cum foeno stipulis ignem magnum transiliant his Palilibus, se expiari credentes*, Varro *ap.* Schol. Pers. i. 72. Casaubon, in his note on that place, shows how this custom was transmitted to the early Christians, who only changed the time of it to St. John's day (June 23rd). The Scandinavians had a similar custom of lighting purifying fires, in honour of their god Baldur, at the time of the summer-solstice, and among them also, St. John took the place of the heathen deity. This custom has also prevailed among the Celts of Ireland and Scotland, down to our own days.—*Udaque*, etc. A branch of bay was used for sprinkling the purifying water : comp. v. 677.—730. *Puppis*, i. e. *carmen*. The course of the poem is compared to that of a ship, in the usual manner of poets ; " Now strike your sailes yee iolly mariners, For we be come unto a quiet rode," Faerie Queene, II. xii. 42.—*suffimen*, i. q. *suffimentum*, fumigation, i. e. material for fumigating.—733. *Sanguis*, etc. The *suffimen*, which they then got from the Vestals, was the ashes of the calves, from the Fordicidia (see *v.* 640),

the blood of a horse, and dry bean-stalks. This horse was what was called the October Equus, *qui in Campo Martio mense Octobri immolatur quotannis Marti bigarum victricum dexterior . . . . ejusdemque cauda tanta celeritate perfertur in Regiam, ut ex ea sanguis destillet in focum, participandae rei divinae gratia*, Festus *s.v.* Plutarch (Q. R. 97) says that this took place on the Ides of December, and that *κομίζει καὶ τὸν βωμὸν αἱμάσσει τὴν μὲν οὐρὰν ἀποκόψας τις ἐπὶ τὴν Ῥήγειναν* (i. e. *Regiam*) *καλουμένην*. By the *Ῥήγεινα*, he evidently means the Regia, which he regards as the temple of Vesta, to which it belonged in his time; see on *v.* 949. For the Regia, see on ii. 69.—*culmen*, i. e. *culmus*.—*inane*, as the beans were gone.—735. *ad prima*, etc., *ὑπὸ νύκτα*, at nightfall.—*Unda*, etc. The dust of the place was to be laid with water, and then swept away.—*Caerulei*. The flame of sulphur, as is well-known, is blue.—740. *Tacta*, sc. *nasum*, by the strong fume of the sulphur. We do not think, that the sheep were rubbed with it.—*mares*, "quae non faciunt fructus vel grossos, unde alibi mascula thura," Vet. Gl. *ap.* Merkel. Some MSS. read *maris rores*.—*taedam*. *Sextum genus* (pinus) *est taeda proprie dicta*, Plin. xvi. 10.—*herbas*, etc.: see on i. 343.—*Liba*, etc. They offered cakes of millet, and also a basket-full of that pulse.—745. *dapes*, the food that was to be offered to the goddess, and then consumed by the worshipers. It must have consisted of bread and cakes; for Solinus says, *Et observatum deinceps ne qua hostia Parilibus caederetur ut dies ista a caedibus purus esset;* which is further proved by the use of the milk.—*resectis*. The *liba*, for example, used to be cut into quarters; see on Hor. Ep. i. 17, 49.—*Consule*, etc. The prayer to Pales: comp. ii. 659.—*sacro*, sc. *loco*.—750. *in bustis*, on a tomb or grave: see on Virg. Buc. iv. 49.—*fugatae*. It was the belief that the deities fled the view of mortals, to whom, as the legends of Tiresias and Actaeon show, the view of them was fatal.—*Unde*, etc. In the South, they give the sheep and cattle leaves as well as grass to eat: see on Virg. Buc. ix. 61.—755. *degrandinat*, it is pelting hail. This is a *ἅπαξ λεγόμ.* and is to be explained after the analogy of *Desaevio* (Virg. Aen. iv. 52), and so many other compounds in *de*.—*fano*. The reading of a very few MSS. All the others have *Fauno*.—*Nec Dryadas*, etc.: see on *v.* 751.—*labra*, i. e. *lavacra*, bathing-place. He alludes to Actaeon: see Met. iii. 161.—*Faunum*, etc., i. e. Pan: comp. Theocr. i. 15.—765. *referam*, sc. *vesperi*.—*referat*, etc.: comp. Virg. Buc. i. 35.—770. *Dent*, etc. In making cheese, that the whey might run out freely: comp. Tibull. ii. 3, 16.—*vivo rore*, i. e. in running water. *Ros*, like *δρόσος*, is used for *aqua*: comp. Met. iii. 164, and see Valk. on

Eur. Hipp. 121.—*camella*. A wooden bowl used by the countryfolk.—*sapam*. *Fit, musto usque ad tertiam partem mensurae decocto*, Plin. xiv. 9.—*Mox*, etc.: see *v.* 727. For the celebration of the *Palilia*, comp. Tibull. ii. 5, 87, *seq.*

783–806. Various causes assigned for the origin of the Palilia.—*Turba*, sc. *causarum*.—*vitium*, etc. *Omne per ignem Excoquitur vitium*, Virg. Geor. i. 89.—*que*, even.—*duce*. In the South, the shepherd usually walks at the head of his flock: see on Virg. Buc. ii. 23.—*An quia*. Second cause: comp. Met. i. 432.—791. *An quod*, etc. Third cause. *Aqua et igni solent interdici damnatis, quam accipiunt nuptae*, Festus, *v.* Aqua. The *interdictio aqua et igni* prevented an *exul* from returning to Rome; it was also the custom there for the bride and the bridegroom to touch fire and water.—*sunt*, sc. *sed*. Fourth cause.—*referri*, i. e. we are reminded of.—795. *Pars*, i. e. some people. Fifth cause.—*An magis*, or rather. Sixth cause.—801. *Num tamen*, etc. A seventh cause, and the most probable one in the poet's eyes.—*cessaturae*, that was no longer to be inhabited.—*natali*, i. e. on the day of the *Palilia*, on which Rome was said to have been founded.

807–862. Building of Rome: see Hist. of Rome, p. 13.—*Ipse locum*, etc. Five inferior MSS., which the editions follow, read, *Ipse locus caussas*, etc., which would seem to give a better sense than the present reading, which Marsus says means, "By chance we are come to the place where we are to relate the origin of Rome." Perhaps *casus* may be the event in the preceding verses, and *locum*, an occasion.—820. *suberant*, were at hand.—*ad solidum*, sc. *solum*, i. e. deep, till it came to the firm ground.—*fruges*, etc. The hole (*fossa*), which was dug on occasions like this, was named *mundus*. Into it were cast a portion of all necessary natural productions, and a little of the natal earth of each of the colonists: see Plut. Rom. 11.—*focus*, i. e. *ara*.—825. *stivam*, the plough-tail. For the ancient plough and its parts, see Terms of Husbandry in our Virgil.—*pium*, i. q. *fas*, the duty of a pious person.—*adhibere*, to call, to summon, to take to council: Cic. Off. ii. 23; iii. 20.—831. *Longa*, etc. In this verse, *que* connects *aetas* and *potentia*: comp. v. 881. Ovid more than once calls Rome *Urbs domina*, but here, as the city was not yet built, he uses *terrae*, instead of *Urbis*. Three MSS. read *domitae*.—837. *Celer*. This is merely a personification of the Celeres: see Hist. of Rome, p. 45.—843. *Rutro*. Most MSS. read *retro*, some *rastro*, a few *ultro*. *Rutro* is the happy emendation of Heinsius, which all have adopted. Dionysius (i. 87) says that he struck him *τῷ σκαφείῳ*, which is the *rutrum*, spade, or shovel: see

Virg. Terms of Husb. *s. v.*—*occupat:* see on i. 575.—*servat*, he preserves, i. e. gives.—850. *dissimulata*, sc. *adhuc*, restrained.—*nondum facti.* They were not called Quirites till after their union with the Sabines.—*semper*, still, i. e. long time.

863–900. The Vinalia. There were two festivals of this name; one, the present, celebrated in April; the other in August, which last was named *rustica*. Ovid here seems to confound the two: see Merkel, p. xlvi.—*utramque*, sc. *diem*.—*vulgares puellae*, i. e. *meretrices*.—*Multa*, sc. *nam*, very.—*professarum*. When a woman intended to become a *meretrix*, she gave the aediles notice of her name and her intention (*profitebatur*), and she was thenceforth entered in their books and under their inspection: see Tac. Ann. ii. 85, and Lipsius *in loc.*—869. *sisymbria*. The *sisymbrium* or *thymbraeum* is a kind of wild mint. It is aromatic, exciting and tonic.—*texta*, etc., bunches of roses, bound with rushes.—*Templa*, etc. The temple to which he directs them to repair, is that of Venus Erycina, outside of the Colline gate, which was dedicated A. U. 571, having been vowed a few years before in the Ligurian war: Liv. xl. 34. Ovid confounds it here with the temple of Venus Erycina, on the Capitoline, which was vowed A. U. 535, by the direction of the Sibylline books, and was dedicated A. U. 536: Liv. xxii. 9; xxiii. 31. He makes a further mistake in connecting it with the taking of Syracuse in A. U. 540; for Claudius Marcellus did not even go to Sicily till A. U. 538.—*Eryx*. On this mountain, which was near Drepanum, on the west coast of Sicily, stood a famous temple of the Phoenician goddess, whom the Greeks had identified with their Aphrodite: Strab. vi. p. 418.—877. *Cur igitur*, etc. He attempts to answer the question, why, if this day is really sacred to Venus, it is called *Vinalia*, and is sacred to Jupiter. The following legend would seem to refer properly to the autumnal *Vinalia*, and we do not think the place of Varro, L. L. vi. 16. opposed to it, while Festus (*v.* Rust. Vin.) expressly asserts that it did refer to it. It would seem to follow from Varro (*l. c.*), and from Masurius (ap. Macrob. i. 4), that it was only in the *Vinalia Rustica* that Venus was joined with Jupiter.—*adorat*, supplicates, prays to.—*vel equo*, etc., whether on horseback or on foot.—885. *non parvo*, sc. *pretio*.—*lacubus*, the pans, vessels for receiving the juice of the grapes: see Virg. Terms of Husb., *v.* Lacus.—893. *Hostica*, an old form, i. q. *hostilis:* comp. Hor. Sat. i. 9, 31.—*autumnus*. We need not suppose a personification in this place.—*Dicta*, etc. It would seem from this also, that it was the *Rustica Vinalia* that were in his mind.

901–904. These four verses are a tissue of errors. The vernal

equinox, or middle of spring, is in March (iii. 877), not in April; and the evening-setting of Aries was on the same day with it, as Ideler has shown; and finally, Canis *sets*, not *rises*, on IV. Kal. Maias, Plin. xviii. 29, or Pr. Kal. Colum. xi. 2. It is the opinion of Merkel (p. lxxiv.) that these verses were originally in L. iii. in their proper place, whence they were moved, and *vv.* 877, 878 substituted for them. This he thinks was done after the poet's death, at which time *exoriturque Canis* was added by the ignorant person who made the change.—*Signa*, etc. This may either be, the rains give signs, i. e. show themselves; or, as Taubner understood it, the constellations give rain.

905–942. The Robigalia.—*Nomento*. This town (*La Mentana*) was in the Sabine country, twelve miles from Rome. The *Via Nomentana* ran from the Colline gate, and crossed the Anio at the Mons Sacer, just as the present road does.—*candida pompa*, i. e. a procession of persons in white *togae*.—*Flamen*, sc. *Quirinalis*.—*antiquae*, etc. There is considerable difficulty here. Ovid plainly says, that he was coming to Rome, and, of course, along the Nomentan road, while in Fast. Praen. we read FERIAE. ROBIGO. VIA. CLAUDIA. AD. MILLIARIUM. V., and in Festus, CATULARIA *porta Romae dicta est, quia non longe ab ea ad placandum Caniculae sidus frugibus inimicum rufae canes immolebantur*. The latter difficulty may be removed by supposing with Nardini, that Ovid, instead of coming in by the Colline gate, had turned to the right, to take a shorter way to his own house, which was near the Capitol (Tr. i. 3, 30); but the former has baffled all efforts, as the *Via Claudia* lay on the other side of the Tiber. Possibly, however, the same ceremony may have been performed at different places on the same day. Verrius, we may observe, speaks of a god Robigus, Ovid of a goddess Robigo, in which he is followed by Columella (x. 342) and Lactantius alone.—911. *Robigo*, ἐρυσίβη, μίλτος, mildew, i. e. meal-dew (*mehlthau*, Germ.). He terms it *aspera*, because it makes the surface of the stalks rough.—*adusta gelu:* comp. Virg. Geor. i. 93.—933. *villis*, etc., i. e. a towel with the nap on it, as opposed to the finer kind, *tonsis villis:* see Virg. Geor. iv. 377.—*obscaenae*, of ill omen; a usual epithet of dogs.—*Est canis*, etc. The *Canicula* was said to have been *Maera*, the dog of Erigone, the daughter of Icarus, who was killed by his workmen, who thought he had poisoned them with the wine which Bacchus had given him. Erigone, having found his body by means of her dog, put an end to her life, and Bacchus placed them all three in the skies.—*praecipitur*, sc. *aestu*, is taken away: comp. Virg. Buc. iii. 98.—942. *Et quare*, etc. This is the

simple cause of many a practice, in which the mystics find such deep meanings.

943–954. The Floralia. Removal of Vesta to the house of Augustus.—*Tithonia*, i. e. Aurora, who was married to Tithonus. Two MSS. read *Titania.*—*fratre*, i. e. Tithonus. *Frater* would seem to be used here in the sense of *kinsman*, for Tithonus was grandnephew to Assaracus.—*dea*, i. e. Flora.—*Scena*, etc.: see on v. 331.—949. *Aufert Vesta*, etc. When Augustus became Pontifex Maximus, as it was requisite that that minister of religion should reside near the temple of Vesta, and he did not wish to leave his house on the Palatine, he consecrated a portion of it to Vesta, and he gave the Vestals the Regia, to enlarge their dwelling. There thus were, at least in his time, two temples of Vesta at Rome.—*cognato*: see iii. 425.—*sic*, etc. There was a senatus-consult made for the removal.—*Phoebus*, etc. Another portion of the house of Augustus was devoted to the temple of Apollo, with its library: see Met. i. 562; xv. 864; Prop. ii. 23; Suet. Oct. 29.—*State*, etc.: see on i. 614.

BOOK V.

ARGUMENT.

Origins of the name of May, 1–110. Rising of Capella, 111–128. Altars to the Praestites Lares, 129–146. Temple of Bona Dea, 147–158. Rising of the Hyades, 159–182. Floralia, 183–378. Rising of Centaur, 379–414. Rising of Lyra and Scorpio, 415–418. Lemuria, 419–492. Setting of Orion, 493–544. Temple of Mars Ultor, 545–598. Rising of Pleiades, and beginning of summer, 599–602. Rising of Taurus, 603–620. Throwing the Argei into the Tiber, 621–662. Festival of Mercury, 663–692. Passage of Sun into Gemini, 693–720. Agonalia; rising of Canis, 721–724. Tubilustria, 725–728. Temple of Fortuna Publica dedicated, 729–732. Bootes sets, Hyades rise, 733, 734.

1–110. Origins of the name of May.

1–10. Introduction.—*Quaeritis*, sc. *si*: comp. i. 219; ii. 57, 284; iii. 765; iv. 878; Met. ii. 512; Rem. Am. 161, 487. In all these places we think it better to suppose an ellipse than to make them interrogative; yet in reading them, the tone should be slightly so.—*liquido*, sc. *modo*, clearly.—*ex omni parte*, on every side.—*iter*, i. e. *via*, a way, a road.—*ferar*, mid. voice.—*quae fontes*, etc., i. e. *Musae.*—*Aganippidos.* An adj. like *Ausonis*, *Maenalis*. It would seem from Pausanias (ix. 29, 5; 31, 3) that Aganippe and Hippocrene were two distinct springs on Mt. Helicon, and Ovid himself would also appear to distinguish them: *Fonte Medusaeo et Hyantea Aganippe;* Met. v. 312, where the former is evidently Hippocrene, which was produced by the hoof of Pegasus.—*Grata*, sc. *vobis*.

11–52. First origin; from Majestas.—*ut primum*, etc.: comp. i. 103; Met. i. 5; xv. 239. He here speaks of only three elements, earth, water, air.—20. *plebe*, sc. *deorum*, i. e. the inferior deities: comp. Met. i. 173.—*Et latus*, etc., i. e. placed himself on the same sofa with him, as they lay at meals.—*Et Tethys*. Merkel, following a very few MSS., reads *Et Themis.*—*Corpora*, etc., i. e. married, not lay at meals, as Lenz understood it.—25. *Majestas*. By this term the Romans seem originally to have meant the dignity and power of the Populus Romanus, as distinguished from the *Auctoritas* of the senate. It then was applied to the dignity of magistrates and others, and finally was appropriated by the emperors. This birth of Majesty seems to be a fiction of the poet's own; the original companion of Honos at Rome was Virtus.—*Quaque die*, etc. She came forth full-grown, like Minerva, to indicate her immediate power and influence.—*sinu*, i. e. *toga*. Part for whole.—*Pudor*, etc. Perhaps the Αἰδὼς καὶ Νέμεσις of Hesiod, Ἔργ. 200.—31. *suspectus*, looking up to, reverential regard, respect.—*nec sibi*, etc., i. e. does not do as he pleased.—*Terra*, sc. *tum.*—*honore pio*, dutiful respect and obedience from their children.—*Illa comes*, etc., i. e. gives the respect yielded to their modesty and purity.—*coronatis*, etc., i. e. attends the general in his triumph.

53–78. Second origin; from Majores.—*scita*, skilled. The use of this part. past in an active sense is remarkable; it seems to be done on the principle applied to those of deponents.—*Martis opus*, etc. Παλαιὸς αἶνος· ἔργα μὲν νεωτέρων, Βουλαὶ δ' ἔχουσι τῶν γεραιτέρων κράτος, Eur. fr. Melanip. 17.—60. *Et pro dis*, etc., i. e. *pro aris et focis.*—*Nomen*, etc. Senatus, *à sene*: see Cic. Cat. 6.—65. *finitaque*, etc. This was always the case at Rome. In A. U. 574, by the Lex Villia Annalis, the age for a quaestor was fixed at 31, for an aedile 37, a praetor 40, and a consul 43 years.—*interior*, on the inside, next the wall: see Hor. Sat. ii. 5, 17.—70. *censuram*, sc. *nam*, the right of reprimanding.—*Patres*. The name of the Roman senators: see Liv. i. 8; Sall. Cat. 6.—*sua vocabula*, their own names.—*majores*, sc. *natu.*—74. *Tangor*, sc. *argumento*, I am led to believe.

—76. *sustinuisse*, to have been able to refuse him: comp. Met. xiv. 788. *Senatus querentes eos non sustinuit*, Liv. xxxi. 13.—*pignus*, pledge, voucher, proof.

79–110. Third origin; from the Pleias Maia.—*sui chori*, i. e. of a third of the Muses: see *v.* 53.—*Qui terram*, etc. For the circumambient river of Ocean, see Mythol. p. 36.—89. *Arcades*, etc.: see i. 469. The Ladon is a river, Maenalon a mountain, of Arcadia.—*Exul*, etc.: see i. *ut sup.*—*impositos*, sc. *navi suae.*—*arbor*, trees; a collective term. *Casa* is the same.—101. *Semicaper*, etc.: see ii. 267.—*cinctutis*, wearing the *cinctus* instead of a tunic: see Hor. A. P. 50; Hist. of Rome, p. 89, sixth edit.—*celebres*, crowded.—*apte*, suited to, as he himself had stolen Apollo's kine, etc.: comp. Hor. Carm. i. 10.—*fidis*, i. e. *lyrae*, *v.* 106. Prose-writers always use this noun in the plural.—*pietas*, act of duty.—*turbae*, etc., i. e. each opinion was maintained by three Muses. A far more probable origin than any of the three is the following: *Cincius mensem nominatam putat a Maia, quam Vulcani dicit uxorem, argumentoque utitur quod flamen Vulcanalis Kal. Maiis huic deae rem divinam facit*, Macrob. i. 12. *Affirmant quidam, quibus Cornelius Labeo consentit, hanc Maiam . . . terram esse . . . . Auctor est Cornelius Labeo, huic Maiae aedem Kal. Maiis dedicatam sub nomine Bonae Deae, et eandem esse Bonam Deam et terram*, etc., Id. ib. Maia seems to have been the female of the god Maius, who, as Macrobius tells us (*l. c.*), was held to be Jupiter by the Tusculans, but who was probably a telluric power, like Saturn and others.

111–128. Evening-rising of Capella.—*Prima nocte*, sc. *mensis;* or, in the beginning of the night.—*officiosa*, sedulous, actively engaged.—*Nascitur*, i. e. *oritur:* see on Virg. Buc. viii. 17.—*Oleniae Capellae.* The sign of the goat with her two kids is on the arm of Auriga: Arat. 162, *seq.;* Serv. Aen. ix. 668. Hence, some derived the name Olenia from ὠλένη. Others, however, deduced it from Ὠλένη in Achaia, near Aegium, at which Jupiter was reared by a goat (αἰγί): Strab. viii. p. 593.—*pluviale. Et ortus et occasus gravissimas tempestates faciunt*, Serv. *ut sup.*—115. *Nais*, i. e. *Nympha.*—*Amalthea*, etc. This legend is told also by Eratosthenes, Cat. 13.—*aeriis*, lofty, tall, rising into the air: see on Virg. Buc. i. 58.—*Sidera nutricem*, etc. He made the goat herself a constellation, and caused her horn, named from her mistress, to be always full of fruits.

129–146. Altar raised to the Lares Praestites: see Excursus on ii. 533.—*Ara erat*, etc. This is the reading of all the best MSS.; another, which, though of slight authority, has been generally adopted, is *Voverat illa quidem Curius.* Merkel gives in the text, from one inferior MS. *Vota erat illa quidem Curibus*, while in his Prolegomena (p. cxxii.) he conjectures *Cura* for *Ara.* There is no account of any member of the Curian *gens* having vowed an altar to the Lares Praestites, though such may have been the case, while Varro (L. L. v. 74) reckons the Lares among those to whom Tatius raised altars.—*saxo*, sc. *etiam.*—134. *praestant*, render, make.—*stabat*, sc. *olim.*—*Compita*, etc. *Compitalia, dies attributus Laribus Compitalibus; ideo ubi viae competunt, tum in compitis sacrificatur.* Varro, L. L. vi. 25.—143. *Bina*, etc. In his usual manner he takes occasion to compliment Augustus. I was looking, he says, for the two ancient statues of the Lares, which was all that used to be in the city, and I found a thousand (def. for indef.). Pliny says (iii. 9) that there were 265 of these *Compita Larium* at Rome, which gives nearly 800 images, the Genius of Augustus forming a third: comp. Hor. Carm. iv. 5, 34.—*qui tradidit*, sc. *compitis:* see Suet. Oct. 31.

147–158. Dedication of temple of Bona Dea. This goddess, the same as Maia (see on *v.* 108), was probably the earth, Tellus; the same victim, a pregnant sow, being the offering to both: Hor. Ep. ii. 1, 143; Fest. *v.* Damium: see Mythol. p. 525.—*Augustus*, etc. Because the emperor was born in that month.—*loco*, to its place.—150. *Saxum*, sc. *sacrum*, Pseud. Cic. pro Dom. 53. It was probably on the south-east side of the Aventine, opposite the heights of S. Sabba and Sta Balbina: see Becker, Handbuch, etc., i. p. 455.—*montis*, sc. *Aventini.*—*institerat*, had stood on.—*oculos*, etc.: as is well known, no man was admitted to the temple or festival of Bona Dea.—*Leniter*, etc. The temple stood on the declivity under the Saxum.—155. *Dedicat:* comp. vi. 637; see our Horace, Excursus I. It was dedicated by a Vestal of the Claudian *gens*, but her name and the year are alike unknown.—*Livia*, i. e. the wife of Augustus; comp. i. 649.

159–182. Rising of the Hyades. Ovid commits an error here, for, as Clodius and Pliny (xviii. 66) rightly state, they rise in the morning.—*Hyperionis.* Aurora, one of the children of Hyperion and Thea: Mythol. p. 62.—*Frigidus*, cool.—*Argestes*, Ἀργέστης, i. e. Caurus, the north-west wind.—*mulcebit*, will gently wave.—162. *a Capreis*, i. e. from the isle of Capreae, in the bay of Naples. We may, perhaps, take *aquis* as a dat., for there is no adj. *Capreus.* The ships bound for Egypt probably sailed from Puteoli, in that bay, at this time of the year: see Stat. Silv. iii. 2. By looking in the map it will be seen that as soon as they had passed Capreae, they were in the open sea, and that the north-west wind would carry them direct to the strait of Messina. Two very inferior MSS.

read *a Calabris*, which the editors in general have adopted.—166. *ab imbre*, i. e. ἀπὸ τοῦ ὕειν. The more probable derivation is from ὗς, *sus:* their Latin name is *Suculae:* see Mythol. p. 464.—168. *neptes*. As their mother was an Oceanis, *v.* 171.—*Atlas*. He is married to Aethra, *v.* 180.—178. *formidine*. For the *formido*, or cord with feathers on it, see on Virg. Geor. iii. 372.—*virtus*, ἀρετή, strength and courage.—*pietate*, their sisterly affection and grief.—*illa*, i. e. *pietas*.—*dedit*, sc. *eis*. They were made a constellation. This legend is also in Hygin. Poet. Astr. ii. 13.

183–378. The Floralia. This festival, which began IV. Kal. Maias (iv. 945), lasted six days.

183–194. Address to Flora.—*Mater*, i. e. *Dea:* see on iv. 423. —*ludis jocosis:* see on *v.* 331.—*Circus*, sc. *Maximus*, i. e. *ludi Circenses*, with which the Floralia, like the Megalesia and Cerealia, terminated. The Circus Florae, on the Quirinal, in the present Piazza Barberini, is a dream of the antiquaries: see Becker, Handbuch, i. p. 673.—*palma*, reward, applause: see Tr. ii. 506. Not victory, for there was no contest.—*eat*, sc. *in hunc mensem*.

195–274. Name and office of the goddess.—*Chloris*, Χλῶρις. This, though a proper name, is not the name of any goddess in Greek. But as it resembles Flora in sound, and is a word of the same origin, it gave the Romans an opportunity of devising a Greek extraction for their ancient goddess of florition. Flora was one of the deities to whom Tatius erected altars (Varro, L. L. v. 74), and was consequently an ancient Roman deity.—*Campi Felicis*. This is evidently a proper name, the Ἠλύσιον Πεδίον of Homer, Od. iv. 564, the Μακάρων Νῆσοι of Hesiod, Ἔργ. 170, the happy land that was conceived to lie at the western extremity of the earth: see Mythol. pp. 35, 93, and which was regarded as the abode of the Heroes. Hes. *ut sup.*—*rem fuisse*, i. e. their abode. This is a very unusual sense of the phrase.—*ante*, i. e. *olim*. It should be joined with *fuisse*.—204. *Erechthea praemia*, i. e. Orithyia, the daughter of Erechtheus, king of Attica: see Met. vi. 677; Mythol. p. 383.—*nomina*, i. e. *nomen*. We have before observed the fondness of our poet for using the plural of nouns.—*querela*. Douza observes that *vixerunt sine querela* was a common formula in epitaphs.—*semper*, sc. *illic*.—*arbor;* a collective, as are the following, *flore*, *floris*.—211. *generoso*, i. e. of the noble, fine kind: comp. Met. xiii. 818; Virg. Geor. iii. 75.—*digestos*, set in regular order: see Virg. Geor. ii. 54. —217. *pictis*, embroidered.—*incinctae*, tightly girded. The *in* is intensive, as in *infractus*.—*Horae*, the Seasons.—*Charites*, the Graces.—*tellus*, sc. *nam*.—*Therapnaeo*, i. e. of Hyacinthus, who was a native of Laconia, in which was the town of Therapnae.—*querela*, i. e. αἶ αἶ.—*alter*, etc., i. e. that he and his shadow were not different persons: see Met. iii. 407, seq.—227. *Crocon*, etc. For the change of Crocus, see Met. iv. 283; Attis (see iv. 223) was changed by Cybele into a pine, Met. x. 103. Adonis, the son of Cinyras, became an anemone, ib. 728.—*Mars*, etc. This legend is no where else to be found. Festus, when giving the etymon of Gradivus, says, *Vel, ut alii dicunt, quia gramine sit natus;* but he may have taken it from Ovid.—233. *Ibat*, etc.; see Hom. Il. xiv. 301; Met. ii. 509. This proves that the Campus Felix was in the West, as the dwelling of Oceanus was in that part.—245. *Vox*, etc., i. e. she was still speaking: comp. vi. 362; Met. xiii. 508; Am. i. 8, 109; Rem. Am. 119, 430; Her. v. 121; vi. 39.—*celabitur auctor:* see Hor. Sat. ii. 4, 11.—251. *Oleniis*. Olene, as we have seen (*v.* 113), was a town of Achaia; we know not why this wonderful flower was made to grow there.—*Thracem*, etc. Thrace and the regions on the north or left of the Propontis were consecrated by the poets to Mars, on account of the warlike character of the people.—261. *coronis*, i. e. flowers of which garlands were made.—*nitidissimus*, sc. *oleis erit*. He perhaps alludes to the *nitor* of oil.—*Poma*, etc., i. e. the fruit-trees also are affected by this season, the spring.—*viciae*, etc., different kinds of pulse: see Flor. Virg. *s. vv.*—269. *Vina quoque*, etc. The word *flos* was used, figuratively, of the light scum on the surface of new wine. *Flos vini candidus probatur; rubens triste signum est, si non is vini color sit.* Plin. xiv. 21.—*Nos quoque*, etc. Another figurative use of *flos*, the *flower* of youth.

275–292. Origin of the Floral games.—*luxuriae instrumenta*. *Docta psallere, saltare, et multa alia, quae instrumenta luxuriae sunt.* Sall. Cat. 25.—*Hinc etiam*, etc. *Hinc et locupletes dicebant loci, hoc est, agri, plenos. Pecunia ipsa a pecore appellabatur.* Plin. xviii. 3.—283. *populi saltus*, i. e. the public pastures for the feeding of cattle, on which so much a head should have been paid. For the public land, see Hist. of Rome, p. 69.—*depascere* (sc. *impune*), to eat down, without paying any thing.—*Jamque*, etc. He was considered a man of no spirit who was content with his own land.—288. *Publicios*. L. and M. Publicii Malleoli were Plebeian Aediles, A. U. 513.—*animus*, etc. This is not quite correct, for persons had been fined on this account, A. U. 457 and 562: Liv. x. 23, 47.—*Multa*, etc. Beside instituting Floral games, they built a temple to Flora at the Circus. Tac. Ann. ii. 49.—293. *Parte locant*, etc. The Clivus Publicius, or carriage-road up the Aventine, ascended the river-front, near the Porta Trigemina. It

still remains.—*locant.* All public works were executed at Rome by contract.

295–330. Occasion of the games being made annual.—*iniquos* (sc. *sibi*), hostile.—300. *blanda*, soothing, softening.—*Thestiaden*, Meleager, so named from Thestias, his mother's father: see Met. viii. 260, *seq.*—*Tantaliden.* Agamemnon, as descended from Tantalus, the father of Pelops.—307. *tenebat*, sc. *Aulide.*—*Virgo.* From whom, therefore, more mildness might have been expected.—*Hippolyte:* see iii. 265.—*Dionen.* Venus, whom the Latin poets called by her mother's name.—*oblivia*, instances of neglect arising from forgetfulness.—*praeteriere*, by neglecting to perform the Floral games.—*notae*, of the insult.—*fuit*, sc. *Patribus.*—*Consul*, etc. In the consulate of L. Postumius Albinus and M. Popilius Laenas, A U. 579, the Floral games were made annual.

331–378. Various questions relating to the Floralia.—*quare . . . jocus*, sc. *quam in aliis.* The greatest licentiousness prevailed at the games; the *mimae* appeared naked on the stage, and the most lascivious language and gestures were employed: see Arnob. iii. p. 113; vii. p. 238; Lact. i. 20, 6. The story of Cato is well-known, whose presence restrained the people from calling on the *mimae* to strip, and who then retired, not to balk them of their amusement: Val. Max. ii. 10. There was a tasteless legend that Flora had been a *meretrix*, who left her wealth to the Roman people on condition of their celebrating games in her honour, and that the Senate pretended that she was the goddess of flowers: see Plut. Q. R. 35.—*munera*, i. e. *flores.*—*sutilibus coronis*, garlands made by sewing the petals of the rose on strips of *philyra:* see Becker, Gallus, p. 390.—*Et latet*, etc. It was customary at banquets to shower roses down on the table from the ceiling.—*Ebrius*, etc. The Romans regarded dancing as so indecorous, that no one ever danced unless when drunk: see Nep. Epam. 1.—*incinctis:* see on *v.* 217.—*philyra*, the bast or inner bark of the lime-tree.—*imprudens*, not well knowing what he is about.—*arte meri*, i. e. dancing; see on *v.* 337.—*ad durum*, etc. *At lacrumans exclusus amator limina saepe Floribus et sertis operit, postesque superbos Unguit amaricino*, Lucr. iv. 1173.—340. *unctae*, sc. *nardo.*—*vinctis*, i. e. *iis qui vinciuntur.*—*Acheloe*, i. e. water: comp. Virg. Geor. i. 9.—*Gratia*, pleasure.—*Ex Ariadnaeo*, etc.; see iii. 513.—347. *Scena levis*, the light, sportive, wanton theatre.—*cothurnatas*, tragic, grave, lit. wearing the *cothurnae*, as on the tragic stage.—*celebret*, frequent.—*tetricis* (from *teter*), rugged, severe, serious. *Tetricus domitor Chimaerae* (Bellerophon), Tr. ii. 397. *Tetrica et tristis Sabinorum disciplina*, Liv. i. 18.—*magna professis:* comp. Hor. A. P. 14.—*Contemni*, sc. *et monet.*—355. *ut dantur*, etc.: see iv. 619.—*cultu*, dress: comp. iv. 309.—*Accidere*, etc.: see *v.* 336.—364. *Lumina*, etc. The only other mention of this custom that we meet with is in Dion Cassius, lviii. 19, where, however, it is only said that light was given to those who were going out of the theatre at the Floralia. But this infers that it was night, so that the interior of the theatre must have been lighted: comp. *v.* 367.—371. *pro Libycis*, etc. At the usual *venationes*, as they were named, in the Circus the animals hunted were lions, panthers, and such like, obtained from Africa or Asia; but at the Floralia the animals were roes or hares, which Martial therefore (viii. 66, 4) styles *Floralicias feras.*—*rete*, abl. of *retis.* This net appears to have been for the protection of the spectators.—*cessisse*, sc. *in dominium.*—*tenues*, etc.: comp. Virg. Aen. ii. 791; ix. 657.

379–414. Evening-rising of the Centaur.—*minus quarta*, i. e. *tertia*, sc. *mensis:* comp. Ex Pont. iv. 5, 7.—*Chiron*, the offspring of Kronos, by the nymph Philyra: see Mythol. p. 69.—*flava*, i. e. yellow, i. e. bay.—*Haemoniae*, i. e. *Thessaliae.*—*justum senem.* δικαιότατος Κενταύρων, Il. xi. 832.—*manus*, sc. *Achillis.*—389. *duo fata.* Hercules took Troy, and Achilles was the chief cause of its being taken and destroyed.—*venenis*, i. e. the blood of the Hydra, *v.* 405.—*Bis septem*, etc., i. e. he was raised to the skies, and made a constellation, in which were fourteen stars: see Eratosth. Cat. 40.

415, 416. Morning-rising of Lyra. Ἡ λύρα ἕωθεν ἀνίσχει, Clodius.

417, 418. Morning-rising of Scorpio. "If," says Ideler (p. 160), "we regard Antares as the middle of the Scorpion, the 6th of May lies half-way between the days of his true and his apparent rising for Rome;" and Clodius says on IV. Non. ὁ σκόρπιος ἕωθεν ἀνίσχει. Columella commits a mistake when he says (xi. 2), *Prid. Non. Maias Nepa medius* o c c i d e t.—*cum cras*, etc., when we say, To-morrow will be the nones.

419–492. The Lemuria: see Excursus on ii. 533.

419–444. Mode of laying disturbed spirits.—*veteris sacri*, an ancient sacred practice.—*tacitis.* As ghosts are always silent.—*Annus*, etc., i. e. when the year had only ten months: see i. 27.—425. *cineri*, sc. *majorum.*—*sua*, suited, appropriate.—*Compositi*, buried, entombed.—*nepos.* It was not restricted to grandsons; it is only a particular for a general.—*piabat*, made offerings at.—*partem.* It would seem to have been the poet's opinion that the Parentalia and the Lemuria were in old times celebrated together.—*praebet*, sc. *nox.*—430. *Et canis*, etc.: see on iv. 490.—*Ille* (indef.), one who is.—432. *vincula*, sc. *pedum*, i. e. *calceos.* It was usual to bare the

feet on occasions like this: comp. Met. vii. 182; Virg. Aen. iv. 518; Hor. Sat. i. 8, 23.—*Signa*, etc. We would explain these words thus: He locked the fingers of his two hands together, which brought his thumbs into the middle, and then, by opening and closing smartly from the wrists, made a loud sound. Neapolis explains it thus: "Est crepitus ille, qui fit nostro aevo in quavis saltatione, sive comica sive rustica, digito scilicet medio adeo presse juncto cum pollice, ut lapsus in palmam strepitum edat." This is what we call snapping the fingers.—*tacito*, i. e. if he should be silent.—436. *Vertitur.* mid. voice.—*ore*. Nearly all the MSS. read *ante*; but comp. ii. 576. —*Aversus*, etc., i. e. he throws them behind his back, without turning round: comp. Virg. Buc. viii. 101.—*His*, etc., sc. *a te*, i. e. that you may no longer haunt the house. *Quibus temporibus in sacris fabam jactant noctu ac dicunt se Lemures domo extra januam ejicere.* Varro *ap.* Non. *v.* Lemures. Dacier (on Festus *v.* fabam) tells us that in his time the children in Gascony used to scatter beans and other pulse about their bedrooms in order to keep away the ghosts.—*Novies*. Uneven numbers were thought to have great efficacy: comp. Met. xiii. 951.—440. *Colligere*, etc.: comp. Burns' Halloween, st. xvi–xx.—*Temesaea*. This is merely what is called an *epitheton ornans*: see on Virg. Buc. i. 55. Temesa or Tempsa, in Bruttium, was celebrated for copper in the Homeric age. Od. i. 184. See, however, Mythol. p. 258.—*concrepat*, etc. Κύων βαΰξας λύει τὰ φάσματα, ὡς καὶ χαλκὸς κροτηθείς, Sophron. Ὁ τοῦ χαλκοῦ ἦχος οἰκεῖος τοῖς κατοιχομένοις, Schol. Theocr. ii. 36. "Observa illa et respice ad hodiernum modum." NEAPOLIS. He was a Sicilian.—*Manes paterni*. The ghost was, therefore, thought to be that of his father, or some other of his ancestors.

445–492. Origin of the Lemuria.—*Pleiade nate*, i. e. Mercury, the son of Jupiter and Maia.—*Saepe*, sc. *nam*.—452. *male veloci*, active to his misfortune: see iv. 841, *seq.*—*Utque erat*, sc. *iis*, as they were. —*Umbra*, etc. comp. Hom. Il. xxiii. 65.—471. *aequalis*, sc. *meae*.— —*qua positis*, etc.: see on *v.* 428.—*positis*, i. q. *compositis*.—483. *Lemures*, etc. *Lemures*, νυκτερινοὶ δαίμονες, VET. GLOSSA.—*ferali tempore*, i. e. on the Feralia; see ii. 569: or perhaps at the time of the Lemuria.—*Mense malas*, etc. Burmann tells us that A. Tassoni, in his Pensieri Diversi (viii. 2), treats largely of this superstition, which still prevailed at Ferrara in his time. We have never been able to meet with that work, but we believe that this notion still prevails, for we recollect hearing something of the kind at Florence.—*Sed tamen*, etc., i. e. the three days of the Lemuria are not continuous. By looking at the Kalendar it will be seen that they are VII. V. III. Id.—*sub*, sc. *quanquam*.

493–544. Setting of Orion. History of his birth.—*Quorum*, sc. *fastorum*, *v.* 491.—*mediis*, i. q. *medio*, i. e. v. Id. Orion therefore set the day before.—*quo versa*, etc.: see on Virg. Buc. ii. 66.—*promissis*, offers.—506. *Ignis*, etc. This process must be familiar to any one who has lived in a country where wood or peat is the fuel.—*faces*, fire-wood.—*calices*, pipkins, as it would appear, in which the vegetables were dressed, as is still done in the South, though this is an unusual sense of *calix*.—*inde*, of them: comp. iv. 171.—*testu suo*, its lid.—*Dumque*, etc., i. e. while they were waiting for the meat to be dressed.—517. *puer*, a young man: see on Hor. Sat. ii. 2, 87.—*diffuderat*, had racked off: see on Hor. Ep. i. 5, 4.—*fumoso cado*. Because the jars, into which the wine was racked off, were placed where the smoke would have access to them, as it was thought to ripen the wine: see Colum. i. 6.—526. *quaeritis*: comp. v. 1.—529. *enim*, i. e. *enimvero*.—*Scorpion*, sc. *igitur*.—542. *ferre*, i. q. *inferre*.—*deae*, a dat.

545–598. Dedication of the temple of Mars Ultor in the Forum of Augustus, A. U. 752: see Dion, liv. 8; Suet. Oct. 29.—*mundo*, from the skies.—*Candida*, etc.: comp. Virg. Buc. viii. 17.—*Fallor*, etc. Milton has a beautiful imitation of this turn; Comus, 221.—*bellica signa*, the clash of arms, which he feigns to have been made by the god.—555. *Giganteis tropaeis*, i. e. those gained by Mars in the giant-war. Perhaps there was a representation of this on the pediment of the temple.—*Hinc*, etc. *Sanxit ut de bellis triumphisque hic consuleretur senatus, quique victores redissent, huc insignia triumphorum inferrent*, Suet. *ut sup.*—*Seu quis*, etc.: comp. Virg. Aen. vii. 604. It is the Parthians and Germans that he has in view.—560. *Et probat*, etc. *Ornant signis fictilibus aut aereis inauratis fastigia aedium*, Vitruv. iii. 3, 5. It is not known of what gods these were the statues.—*in foribus*, at the doors, in the vestibule, where they were piled or suspended.—*diversae*, of strange, foreign.—*Hinc videt*, etc. In the front of the temple were statues of Mars and Venus (Tr. ii. 396), and in the portico next the latter were the statues of Aeneas and the great men of the Julian *gens*; in that next the former, those of Romulus and other distinguished men of Rome. At the base of each statue were inscribed the name and deeds of him whom it represented, *v.* 566.—565. *Iliadem*, etc., i. e. Romulus, the son of Ilia, bearing the *spolia opima*, Liv. i. 10.—*Spectat*, etc. The name of the founder was always inscribed on the frieze. That of Agrippa may still be seen on the Pantheon.—*Voverat*, etc., i. e. at the battle of Philippi.—573. *Si mihi*, etc.: see iii. 699.—*et satia*, etc. Αἵματι ἆσαι Ἄρηα ταλαύρινον πολεμιστήν, Hom. Il. v. 289.—581. *tuta*, i. e.

tuita, defended.—583. *Addiderant*, etc.: see Hist. of Rome, p. 407.—*porrigis arcus:* see on i. 646.—*Sollemnes*, etc. On this occasion they were Circensian games, not stage-plays, that were celebrated.

599–602. Evening-rising of the Pleiades. According to Ideler (p. 152) this did not take place till two days later.—*que*, even.—*Tum*, i. e. at the rising of the Pleiades, not on that exact day.

603–620. Evening-rising of the head of Taurus.—*prior*, sc. *dies*. —*huic signo*, etc.: see on iv. 717.—*Illa jubam*, etc. This description would seem to have been taken from a painting: comp. Mosch. ii. 122.—*prudens*, on purpose.—*Phariam juvencam*, Io.

621–662. Throwing of the Argei from the Sublician bridge: see Excursus V.—*priscorum virorum:* see *v.* 659.—*Virgo*, sc. *Vestalis;* a collective.—*roboreo ponte*, the wooden (i. e. Sublician) bridge, leading from Rome to the fort on the Janiculum. It is usually supposed that it lay outside of the Porta Trigemina, and opposite the Aventine; but Becker (i. 692, *seq.*) has shown that opinion to be erroneous. It was more probably opposite the Palatine and the Forum Boarium. This bridge, which derived its name from the wooden piles (*sublicae, sublices*) on which it was built, was constructed entirely of timber, no iron being employed in it; its erection is ascribed to Ancus Marcius. Καὶ τὴν ξυλίνην γέφυραν, ἣν ἄνευ χαλκοῦ καὶ σιδήρου θέμις ὑπ' αὐτῶν διακρατεῖσθαι τῶν ξύλων, ἐκεῖνος ἐπιθεῖναι τῷ Τιβέρει λέγεται, Dionys. iii. 45.—*corpora*, etc. One opinion respecting the origin of this custom, but which the poet rejects, that at one time the Romans used to drown those who were past sixty years of age.—625. *Fama vetus*, etc. A second opinion, that it commemorated the time when human sacrifices were in use at Rome: see the Excursus.—*fatidici dei*, probably Faunus.—*Falcifero seni*, Saturn.—633. *Pars putat*, etc. A third opinion; that the young men, in order to keep the elections in their own hands exclusively, used to drown the old men! This absurd notion (if any one held it in earnest) arose from the misunderstanding of a common saying. As the voters in the tribes entered the Saepta by what were called *pontes*, and men who had passed sixty years were free from all public duties; the younger men, at the time when this mode of voting was introduced, cried out *ut de ponte dejicerentur sexagenarii*, i. e. not be allowed to vote: see Festus *v.* Sexagenarius.—635. *Tibri*, etc. He calls on the god of the river himself to solve the difficulty. We cannot help thinking that Gray, when he wrote " Say, father Thames, for thou hast seen," etc. had this place in his mind, though Mr. Mitford has pointed out an English source whence that maker of beautiful poetic mosaics may have derived it. Johnson, who ridicules that apostrophe in Gray's ode, seems to have forgotten that he had just such another in his own Rasselas.—*Haec loca*, etc. A fourth opinion; equally devoid of probability.—*dimovit*, opened.—*Pascebat*, etc.: comp. Virg. Aen. viii. 360.—643. *refertur*, sc. *in hoc opere.*—*Saepe tamen*, etc.: comp. Virg. Aen. x. 782.—661. *Hactenus*, sc. *locutus est*.

663–692. Dedication of temple of Mercury, A. U. 259: see Liv. ii. 27.—*Clare*, etc.; comp. Hor. Carm. i. 10.—*Templa*, etc. There is no mention of this temple any where else. Angeloni, in his *Vite dei Cesari*, says that a temple was excavated between the Aventine and the Circus, resembling that of Mercury on the coins of M. Aurelius.—*quicumque* etc., i. e. *mercatores.*—673. *aqua Mercurii*. This pool, or well, is not mentioned any where else.—*numen*, a divine power. —*incinctus*: see on ii. 634.—*purus*, i. e. having previously purified himself.—*suffita*, fumigated, probably with sulphur.—*ferat*, sc. *domum*. —*Uda*, etc. This he does of course at home.—679. *Spargit*, etc. Probably while at the Aqua.—*Non audituri*, i. e. whom I did not wish to hear.—685. *prudens*, on purpose, knowing what I was about.—688. *qua*, i. e. *aliqua*, sc. *perjuria.*—*verba dedisse*, sc. *pro rebus*, i. e. to have deceived, taken in.—*Ortygias*, i. e. of Apollo, who was born in Ortygia.

693–720. Entrance of Sun into Gemini; origin of that sign.—*precor*, sc. *te, Mercuri.*—*eat*, proceed, advance.—699. *Abstulerant*, etc.: see Theocr. xxii.; Pind. Nem. x.; Mythol. p. 431.—714. *dextrae*, a dat.—*negant*, sc. *homines*, i. e. it is not true.—718. *Dimidium*, etc. Οὐδὲ ἴσασιν ὅσῳ πλέον ἥμισυ παντός, Hes. Ἔργ. 40.—*statione*. The figure is taken from the mounting guard of the soldiers. —*sollicitae*, i. e. in danger.

721, 722. The Agonalia: see i. 317. The Fast. Venus. have AG VEDJOVI, not to Janus, as Ovid would lead us to suppose.

723, 724. Evening-setting of Canicula.—*diem*, sc. *hunc.*—*canis:* see on iv. 939.—*exit*, sc. *a caelo*, sets. *Quarum agmina cogit Lucifer, et caeli statione novissimus exit*, Met. ii. 114.—*Est alio*, etc. He, of course, intended to do so; but the poem was never finished, and the account, therefore, never given.

725, 726. *Tubilustria:* see on iii. 849.

727, 728. In the Fasti, on the day following the Tubilustria (*inde*), were the four letters, Q. R. C. F., which some explained *Quando rex comitiavit fas;* others, *Quando rex comitio fugit. Quando rex comitiavit fas, is dictus ab eo, quod eo die rex sacrificulus itat ad comitium, ad quod tempus est nefas, ab eo fas; itaque post id tempus lege actum saepe*, Varro, L. L. vi. 31. Ἔστι γοῦν τις ἐν ἀγορᾷ θυσία

πρὸς τῷ λεγομένῳ Κομητίῳ πάτριος, ἣν θύσας ὁ βασιλεὺς κατὰ τάχος ἄπεισι φεύγων ἐξ ἀγορᾶς, Plut. Q. R. 63. The two accounts are not by any means at variance.

729, 730. Dedication of temple of Fortuna Publica. In Kal. Exquil. it is FORTUN. PUBLIC. PR. IN COLL., and in Kal. Venus. FORTUN. PRIM. IN COL., whence it would appear that this is Fortuna Primigenia, to whom Servius Tullius raised a temple on the Capitol; Plut. de Fort. Rom. 10. It is not unlikely that, as Gesenius supposes, Ovid may have taken the PR. in his Kalendar for *pop. Rom.*, and hence have used the *populi potentis* of the text.

731–734. On this same day Aquila sets in the evening. On the following morning (VI. Kal.) Bootes will set, and thence to the end of the month the Hyades, which rise completely on the 1st June, will be gradually emerging.—*continua*, i. e. *juncta, sequente.*

BOOK VI.

ARGUMENT.

ORIGINS of name of June, 1–100. Festival of Carna, 101–182. Temple of Juno Moneta dedicated, 183–190. Festival of Mars, 191, 192. Temple of Tempestas dedicated, 193, 194. Rising of Aquila and Hyades, 195–198. Dedication of temple of Bellona, 199–208. Temple of Hercules Custos dedicated, 209–212. Temple of Sancus dedicated, 213–218. Time for marriage in this month, 219–234. Setting of Bootes; Piscatory Games, 235–240. Temple of Mars dedicated, 241–248. Vestalia; Altar of Jupiter Pistor, 249–460. Defeat of Crassus, 461–468. Rising of Delphin, 469–472. Matralia, 473–568. Temple of Fortuna dedicated, 569–636. Temple of Concord dedicated, 637–648. Quinquatrus Minores, 649–710. Rising of Hyades, Orion, Delphin, 711–724. Sun enters Cancer, 725–728. Temple of Summanus dedicated, 729–732. Rising of Ophiuchus, 733–762. Defeat at Thrasimene Lake; victory over Syphax, 763–770. Temple of Fors Fortuna dedicated, 771–784. Rising of Orion's Belt, 785–790. Temples of Lares and of Jupiter Stator dedicated, 791–794. Temple of Quirinus dedicated, 795, 796. Temple of Hercules Musarum dedicated, 797–812.

1–20. Introduction.—*positis*, i. q. *expositis*.—*leges*, chuse.—*erunt*, etc. The Epicureans probably.—*Est*, sc. *vero*.—*Deus*, etc. : comp. A. A. iii. 549 ; Ex Pont. iii. 4, 93. — *Impetus hic*, sc. *poëticus*. —

sacrae, etc., seeds of a divine mind, i. e. is produced by, springs from the inspiration of the deity.—10. *Voce*, sound, noise.—*praeceptor arandi*. Hesiod of Ascra, the author of the Works and Days, a poem chiefly devoted to agriculture. In his Theogony (*v.* 22) is said of the Muses, Αἵ νύ ποτ' Ἡσίοδον καλὴν ἐδίδαξαν ἀοιδὴν, Ἄρνας ποιμαίνονθ' Ἑλικῶνος ὕπο ζαθέοιο.—*Priamides*, Paris.—15. *Contulit*, compared.—*in arce Jovis*, i. e. on the Capitol. It is doubtful whether he means the Capitoline temple, in which Juno was joined with Jupiter and Minerva, or the temple of Juno Moneta, which really did stand on the Arx : see on i. 637.

20–64. First origin ; the month was named from Juno. This was the opinion of Cincius : see Macrob. i. 12.—*per exiguos modos* : comp. ii. 3, 4.—*Saturnum prima*, etc. Καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης, Hom. Il. iv. 59. The sense, however, is different : Hesiod (Th. 454) makes Vesta the eldest offspring of Kronos. —31. *Saturnia* : comp. Virg. Aen. viii. 355, *seq*. Ovid was evidently following this place, and, as Saturnia in it was the only town on the left bank of the Tiber, he makes it the same as Rome. It was said to have lain on the Capitoline : Varro, L. L. v. 42.—*a caelo proxima*, next after the sky : see Virg. *ut sup*. 319 : comp. i. 233 ; Ex Pont. ii. 8, 37 ; A. A. i. 139.—*Juncta*, etc. : see on *v.* 18.—35. *pellex*, Maia : see v. 85.—*Cur igitur*, etc. : comp Virg. Aen. i. 46.—*dedere*, sc. *homines*. It is a repetition of the idea in the preceding verse.—40. *nomina traham*, derive a name. It was the month that was named from her, so the poet was probably napping.—*fideliter*, honestly, with good faith.—*In genus*, etc. : see iv. 31.—*Forma*, etc. : comp. *v.* 15 ; Virg. Aen. i. 27.—*quod non*, etc. : comp. Virg. ib. 15, *seq*. —*Tatium*. Ἐν ἁπάσαις ταῖς κουρίαις Ἥρᾳ τραπέζας ἔθετο (Τάτιος) Κουριτίᾳ λεγομένῃ, Dionys. ii. 50.—*Junonicolas* : see iv. 73.—50. *tuli*, i. q. *sustuli*.—*Centum*, numerous. Def. for indef. — *quovis*, sc. *altero honore*.— *mensis honor* : comp. iv. 85.—*Suburbani* : see on iii. 667.—*Aricia* : see on iii. 263.—60. *meum*. Juno Sospita was worshiped there.—*deae*, i. e. Fortuna.—*Nec Romulus*, etc., i. e. these were not built by my grandson, and yet they honour me ; how much more then must the city which he did build !

65–88. A second origin ; *à junioribus*. This was the opinion of Fulvius Nobilior ; Macrob. *ut sup*.—*Herculis uxor*. Hebe, in Latin Juventas. She was the daughter of Jupiter and Juno.—70. *Blandior*, I coax, ask in a mild gentle tone.—*omne mihi*, i. e. *omne meum*.—77. *titulum*, i. e. *nomen*.—*ab annis*, i. q. *ab aetate*.

89–100. A third origin ; *à jungendo*. This is not noticed anywhere else, and may be only a notion of the poet's own.—*pietas*, i. e.

the filial duty of Hebe to her mother.—*dissimulata*, hidden, lost sight of.—*Venit*, sc. *at*.—*Apollinea*. On account of the temple of Apollo in the house of Augustus on the Palatine.—*placidi ducis*, Augustus.—*opus*. He made and maintained concord in the state. —95. *Lare communi*, a common abode, i. e. a town.—*pares*, sc. *honore*.

101–182. Festival of Carna. Who this goddess was is very uncertain. She is named by Macrobius, as here, Carna; while the Fathers of the Church call her Cardea, to which also Ovid alludes, *vv*. 101, 127. Macrobius says (i. 12), *Nonnulli putaverunt Junium mensem a Junio Bruto, qui primus Romae consul factus est, nominatum quod hoc mense id est Kal. Jun. pulso Tarquinio sacrum Carnae deae in Caelio monte voti reus fecerit. Hanc deam vitalibus humanis praeesse credunt; ab ea denique petitur ut jecinora et corda quaeque sunt intrinsecus viscera conservet. Et quia cordis beneficio, cujus dissimulatione Brutus habebatur, idoneus emendationi publici status extitit, hanc deam, quae vitalibus praeest, templo sacravit.* On the other hand, Augustine says (Civ. Dei, iv. 8), *Posuerunt Forculum foribus, Cardeam cardini, Limentinum limini.* We are inclined to think that this last, or perhaps Cardina, is the proper name, and Carna a corruption, whose resemblance to *caro, carnis*, gave rise to the notion of the office of the goddess mentioned by Macrobius. An offering to Cardea on occasion of the *expulsion* of Tarquinius was appropriate, while the reason given for that to Carna is rather farfetched.

101–130. Story of Carna. The following legend, in the Grecian manner, is probably the poet's own invention.—*Helerni*: see on ii. 67.—*sacra ferunt*, sc. *Carnae*.—*Cranaen*, κρανάην, on account of the adjacent Janiculan rock (*v*. 125). He wishes, we may see, to derive the name from the Greek.—113. *dixisset*, sc. *si*. This ellipse is common in the poets, particularly in Horace. *Dares hanc vim M. Crasso; in Foro, crede mihi, saltaret*, Cic. Off. iii. 19.—126. *Occupat*, etc. *De Jano quidem non mihi facile quicquam occurrit quod ad probrum pertineat; et forte talis fuit ut innocentius vixerit et a facinoribus et flagitiis remotius*, Aug. Civ. Dei, vii. 4. This tale therefore must have escaped the Father's memory.—*spinam*, etc.; see on *v*. 165.

131–168. Account of the Striges. The Strix (στρίξ ἀ στρίζω), the Strix Aluco, Linn., is the night-owl.—*quae Phineïa*, etc. The Harpies.—*mensis*, i. e. *victu*.—135. *egentes*, i. e. *non habentes*.—*vitiant*, deform, tear.—*lactentia*, sucking, i. e. of those that are sucklings.—*Sive igitur*, etc. Whether they are real birds, or witches in their shape. This was a common notion, and one that is not quite

extinct yet in some countries. *Hanc ego nocturnas vivam volitare per umbras Suspicor et pluma corpus anile tegi*, Am. i. 8, 13. *Striges maleficis mulieribus nomen inditum est, quas volaticas etiam vocant*, Festus *v*. Striges. In Italian the name for a witch is *strega* or *maliarda*.—143. *Procae*. One of the kings of Alba, iv. 52.—*natus quinque diebus*, i. e. he was five days old.—155. *arbutea*. We do not elsewhere read of the arbutus being used for this purpose, but, as the bay was, it may have been because it was an evergreen: see Diog. Laert. iv. 7, 10.—*medicamen*, etc., i. e. were medicated, had the juice of herbs in them.—162. *Hanc animam*, etc.: comp. Virg. Aen. v. 483.—*Virga*, etc.: see *v*. 129. The Alba Spina appears to be our whitethorn. Λέγεται δὲ καὶ κλῶνας αὐτῆς θύραις προστεθέντας ἀποκρούειν τὰς τῶν φαρμάκων κακουργίας, Dioscor. i. 119.

169–182. Peculiar food on this day, bacon, beans, and spelt. *Cui* (Carnae) *pulte fabacia et larido sacrificatur, quod his maxime rebus vires corporis roborentur; nam et Kal. Jun. fabariae vulgo vocantur, quod hoc mense adultae fabae divinis rebus adhibentur*, Macrob. i. 12. *Quod Kal. Jun. et publice et privatim fabatam* (*fabaciam?*) *pultem dis mactant*, Varro *ap*. Non. *v*. Mactare.—*rogas*, sc. *si*: see on v. 1. —173. *fraude*, danger, injury.—*quam*, etc., i. e. the Attagen.—*Nec quae*, etc., the crane: see Il. iii. 5.—*sextis Kalendis*, i. e. the Kalends of the sixth month, June.—*laedi viscera*. Probably get no bowel-complaint.

181–190. Dedication of temple of Juno Moneta, on the Arx: see i. 638.—*Ante domus*, etc.: see Hist. of Rome, p. 121.—*Quam bene*, etc.: comp. Juv. x. 276, *seq*.

191–198. Dedications of temples of Mars and Tempestas. Evening-rising of Aquila. Heliac rising of the Hyades.—*quem prospicit*, etc. The temple of Mars stood close to the Appian Road, at a short distance from the Capene gate, probably somewhere near the church of San Sisto: see Becker, i. p. 512. The Via Tecta would seem to have been a portico leading to it from the Capene gate, like that leading from Bologna to the church on Monte Guardia, and which is a mile long.—193. *Te quoque*, etc. The temple of Tempestas also lay outside of the Capene gate. It was built A. U. 495 by L. Scipio, the conqueror of Corsica, and is thus noticed in his epitaph: *Dedet Tempestatebus aide mereto.*

199–208. Dedication of temple of Bellona. This, according to Livy (x. 19), with whom our poet agrees, was vowed in the Tuscan war, A. U. 456, by Ap. Claudius Caecus. On the other hand, Pliny (xxxv. 3) tells us that Ap. Claudius, the first of the family at Rome, and who was consul A. U. 259, *posuit in Bellonae aede majores suos, pla-*

cuitque in excelso spectari et titulos honorum legi. From this it would appear that Claudius Caecus only rebuilt the original temple. It seems, however, somewhat strange that a man who had only just come to Rome himself should have placed the portraits or busts (*clypeos*) of his Sabine forefathers in a temple there.—*Pyrrho*, etc. : see Hist. of Rome, p. 165.—*Prospicit*, etc. The temple was close to the Flaminian Circus, which lay under the Capitol, in the Campus Martius; and the area in which stood the column was in its rear toward the Circus. In the early days of Rome, when her contests were all with her near neighbours, the fetial who declared war used to cast a spear into the hostile territory; but when that became more difficult, on account of the distance, the symbolic act here noticed came into use. This custom was observed by Augustus (Dion l. 4), and even by M. Aurelius (Id. lxxi. 33.)

209–212. Dedication of temple of Hercules Custos. Of this temple nothing is known beyond what is here told us. Plutarch merely says (Sul. 35), Ἀποθύων δὲ τῆς οὐσίας ἁπάσης ὁ Σύλλας τῷ Ἡρακλεῖ δεκάτην, ἑστιάσεις ἐποιεῖτο τῷ δήμῳ πολυτελεῖς κ.τ.λ. It may have been at this time that he built the temple.—*Altera pars.* This may be either the other side or the other end.—*probavit.* This word was properly used of the Censors when they approved of a work as executed by the contractor : see Liv. iv. 22.

213–218. Dedication of the temple of the ancient Sabine deity named Sancus, Dius Fidius, and Semo. This temple was dedicated A. U. 288 : see Dionys. ix. 60 ; but it could only have been a reparation or rebuilding, as Sancus was worshiped in the time of Tatius (Tert. ad Nat. ii. 9), and several relics from the times of the kings were preserved in it. It stood on the Quirinal, in or about the present Piazza di Monte Cavallo and the Quirinal palace : Becker i. p. 576. For Sancus, see Mythol. p. 530.

219–234. Time for marriage. It would seem as if the unlucky season for matrimony, which extended all through the month of May (v. 490), reached as far as the Ides of June.—*filia*, etc. Of this daughter he says elsewhere (Tr. iv. 10, 75), *Filia me mea bis prima fecunda juventa, Sed non ex uno conjuge, fecit avum.* The names of her husbands are unknown. Seneca says (De Const. Sap. 17), *In senatu flentem vidimus Fidum Cornelium, Nasonis generum*, etc. ; but there is no proof that this Naso is our poet.—227. *Donec*, etc. On the XVII. Kal., i. e. two days after the Ides, the Temple of Vesta was cleaned out, and the dirt (*stercus*) was, according to Ovid, thrown into the Tiber; but Varro and Festus differ from him on this point. *Dies qui vocatur : Quando stercus delatum, fas : ab eo appellatus, quod eo die ex aede Vestae stercus everritur, et per Capitolinum clivom in locum defertur certum*, Varro, L. L. vi. 32. *Stercus ex aede Vestae* XVII. *Kal. Jun. defertur in angiportum medium fere clivi Capitolini, qui locus clauditur porta stercoraria : tantae sanctitatis majores nostri esse judicaverunt*, Fest. *v.* Stercus. The dirt, however, was probably afterwards taken out of this place and thrown into the river.—229. *Non mihi*, etc. : see Excursus on i. 333.—*nitebit*, will shine, i. e. will be clean.

235–248. Morning-setting of Arctophylax. Piscatory games. Temple of Mars dedicated.—*Tertia*, etc. It is usually supposed that this is VII. Id., but Clodius says, τῇ πρὸ ϛʹ εἰδῶν ὁ ἀρκτοῦρος ὄρθρου δύεται, and it is, in reality, at the end of the third night from the Nones, that the sign sets.—*Lycaona*, i. e. *Lycaoniden*, as he was grandson of Lycaon ; like Ὑπερίων for Ὑπεριονίδης, Ἀμφιτρύων for Ἀμφιτρυωνίδης, Pind. Nem. iv. 32.—*in gramine Campi.* Here Ovid is at variance with Verrius, who said that they were celebrated beyond the river. *Piscatorii ludi vocantur qui quotannis mense Junio trans Tiberim fieri solent a Praetore Urbano pro piscatoribus Tiberinis, quorum quaestus non in macellum pervenit sed fere in aream Volcani ; quod id genus pisciculorum vivorum datur ei deo pro animis humanis*, Fest. *v.* Piscatorii.—*rebellabas*, were warring again. It was the second Punic war.—*Consulis*, Flaminius, who was slain at the Thrasimene lake, A. U. 537 : Hist. of Rome, p. 206.—*Menti*, etc. This temple, which stood on the Capitol, was built by direction of the Sibylline books : Liv. xxii. 9 ; xxiii. 31.—*mediis*, etc., i. e. with six days between them, that is, inclusive of both, in the usual Roman mode of expression ; in reality there are only four.

249–460. The Vestalia : see Excursus VI.

249–310. Enquiry into various particulars relating to the goddess.—*operata :* see on iii. 261.—*purpurea.* bright, brilliant.—*valeant*, farewell, adieu to : see Hor. Ep. ii. 1, 80 ; Ter. And. iv. 2, 13.—*mendacia*, the fictions. The word is often, as here, used in a good sense : comp. Hor. A. P. 151.—*Nec fueras*, etc. No men were admitted into the temple of Vesta.—*nullo*, sc. *homine*, i. e. he learned them from the inspiration of the goddess.—257. *Dena*, etc., i. e. in the fourth year of Numa's reign.—*quo non*, etc. : comp. Met. i. 322.—*Quae nunc*, etc. For a full enquiry respecting the temple of Vesta, see the Excursus.—265. *Forma*, sc. *rotunda.*—*subest vigil*, etc. According to the doctrine of the Pythagoreans there was a central fire in the universe, and, as the earth was regarded as its middle point, the fire must have been within it. In this place Vesta is used for her temple, and *focus* for the sacred flame in it.—268. *Significant*,

mark out, indicate.—*sedem suam*, their own, proper seat.—269. *Terra*, etc. The earth, like a ball, though so heavy, hangs suspended in the air: comp. Met. i. 13.—271. *Ipsa volubilitas*, etc. The six following verses are wanting in all the good MSS., and are found only in seven or eight of those of inferior note. Gierig regarded them as spurious, and Merkel has left them out of the text, yet in his Prolegomena (p. ci.) he treats them as genuine Ovidian verses. It is possible that they are so, and that the monks omitted them, as teaching the rotation of the earth, contrary to Scripture as they maintained, and for which they afterwards punished the great Galileo. Or they may have been interpolated by those who had adopted the notion of the rotation of the earth from the ancients, to whom it was not unknown, ex. gr. *Jam vero terram, altricem nostram, quae trajecto axe sustinetur, diei noctisque efficatricem*, Cic. Tim. 10.—*orbem*, sc. *terrarum*, the earth.—*parti*, sc. *alicui*.—277. *Arte*. This is the reading of the great body of the MSS., including all the best. On this account, and because it best agrees with the fact, we have retained it in preference to *Arce*, the reading adopted by Heinsius and all succeeding editors. It is of the celebrated sphere of Archimedes he is speaking, which was brought to Rome on the taking of Syracuse by M. Marcellus: see Cic de Rep. i. 14.—*suspensus*, etc. It is very difficult to understand what is meant by this. The *globus*, of which he speaks, evidently represented the *mundus* or vault of heaven; for all the planets were inside of it, and the earth occupied its centre (*v.* 279); and moreover it was of glass, in order that the motion of the planets which took place in it might be seen. Was it then inclosed in a glass-case, to preserve it from injury? It may also be asked, how the motions were effected in the inside of a globe? For this purpose, we might suppose that the bottom was open; but this would not agree with the idea of its being suspended. On the subject of this sphere, see Cic. *ut sup.*; Tusc. i. 25; Athen. v. p. 207; Claud. Epigr. 18.—*stat* is like the Italian *sta*: see on Virg. Buc. vii. 53.—*poli*, i. q. *mundi*.—*Par facies*, etc. The temple, however, did not exactly resemble a *pila*; for its body was a cylinder, and its roof a hemisphere, *tholus*.—*quaeris*, sc. *si*.—*suas*, appropriate.—285. *Ex Ope*, etc. He here follows Hesiod. Theog. 453.—*impatiens viri*, i. e. single, unmarried: comp. Met. i. 478.—*Quid*, sc. *tum*.—*Ignis*, etc., sc. *solummodo*.—*vi stando*, etc. This is a strange etymology. *Terram nonnulli Vestam esse pronuntiant, quod in mundo stet sola, ceteris ejus partibus mobilitate perpetua constitutis*, Arnob. iii. p. 119.—300. *Causa*, etc. Ἑστία from ἵστημι.—*At focus*, etc. *An quod focum dicat ubicumque ignis est et fovetur, unde et Varro focum dici vult*, Serv. Aen. xi. 211.—*tamen*. In our notes on Horace we have more than once had occasion to observe, that the Latin *tamen* answers to the Italian *pure*, and is, therefore, at times simply emphatic. Here it seems to be, indeed.—*primis aedibus*, the forepart of the house, i. e. the *atrium*.—*ante*, in former times. Hence it would seem, that in Ovid's time there was no longer a *focus* kept in the *atria* of the houses at Rome. Perhaps, however, he may merely allude to the custom of dining in the *atrium*, which was still retained in the country: see on Hor. Sat. ii. 6, 66.—*Hinc*, i. e. *a foco*, i. e. *a Vesta*.—*vestibulum*, the porch out before the *atrium*. For the etymon, see Excursus on iii. 445.—303. *unde*, etc., whence we pray and speak. There is a number of various readings in this place. Most MSS. have *Quae famur*, which gives no good sense.—*Vesta est*, sc. *nam*. The reason of the origin he assigns to *vestibulum*.—*loca prima*, sc. *aedium*, i. e. the *atrium*.—*Ante focos*, etc. The ancient Romans sat at their meals, and took them in the *atrium*; the use of the *triclinium* with its *lecti* or sofas came to them from Greece and Asia: see Virg. Aen. vii. 176, Serv. *in loc.*—*adesse deos*, sc. *Lares*. *Apud Romanos etiam coena edita, sublatisque mensis primis silentium fieri solebat quoad ea quae de coena libata fuerant ad focum ferrentur et igni darentur ac puer deos propitios nunciasset . . . Graeci quoque* θεῶν παρουσίαν *dicunt*, Serv. Aen. i. 730.—*Nunc quoque*, etc. An instance in which the old custom was still retained.—*Vacunae*. For this goddess, about whose nature and character there was so much uncertainty, see on Hor. Ep. i. 10, 49. She was chiefly, as the Scholiast there tells us, worshiped by the Sabines, and we do not hear of any temple to her at Rome.—*focos*, altars.

308–348. The Vestalia kept by the bakers.—*Venit*, etc. Another ancient rite is still preserved. On this day offerings of food (bread we may suppose) are sent to the temple of Vesta, and the millstones and mill-asses are adorned with garlands.—*pura*, clean; or, it may be, plain, not chased or adorned.—*patella*: see on ii. 633.—*coronatis*: comp. i. 663; v. 52; Tibull. ii. 1, 8.—*panis dependet*: see on *v.* 347.—*Sola*, etc. In the old times they used no other corn than *far* for making bread: comp. ii. 519.—*Fornicali*, etc.: see ii. 525.—315. *Suppositum*, etc. *Panem primo cinis calidus et fervens testa percoxit*, Sen. Ep. 90. *Placentam imponito, testo caldo operito, pruna insuper et circum operito. Videto ut bene et otiose percoquas*, Cat. R. R. 76.—*focum*, sc. *Vestae*.—*servat*, i. q. *observat*, pays a religious regard to.—319. *Praeteream*, etc. This legend, which so closely resembles that in i. 391, *seq.* is probably the poet's own invention. It is likely that he would have omitted it, had he lived to

revise and publish the poem.—345. *Lampsacos* (sc. *hinc*, or *ergo*), etc.: see i. 391.—*damus*, sc. *nos homines*. There certainly was no sacrifice of this kind at Rome.—*monilibus*. "Quod attinet ad formam panis . . . in modum coronae fuisse existimo . . . Hae coronae sunt quae Valentinianus et Valens, in lege De annonis civicis et pane gradili, vocant *buccellas*. Soli Siculi hanc vocem hodie retinent, qui materna lingua hujusmodi panes dicunt *buccellatos*, Castellani vocant *rosquillas*," NEAP. He illustrates it further, by the following verses of Aristophanes (Plut. 764), Κἀγὼ δ' ἀναδῆσαι βούλομαι Εὐαγγέλιά σε κριβανωτῶν ὁρμαθῷ, Τοιαῦτ' ἀπαγγείλαντα. They are evidently those cakes made in the form of a ring, which may still be seen in France and Italy, and of which a parcel was hung round the necks of the asses.

349–394. Altar of Jupiter Pistor on the Capitol. For this there is hardly any other authority. Servius says (Aen. viii. 652), *Hodie ara in Capitolio est Jovis Soteris, in qua liberali obsidione coria et solea vetera concremaverunt*, and as an inscription was found under the Capitol with JOVI CONSERVATORI . . . . . COLLEG. SILIGINIARIORUM DEDIT, Merkel (p. ccxxix.) infers that the bakers were under the protection of Jupiter Conservator, who was thence named Jupiter Pistor. The place is a digression here, as this altar had nothing to do with the Vestalia.—*quam pretio*. The altar was of little account. —*Cincta*, etc.: see Hist. of Rome, p. 171.—359. *Haec est*, etc.: comp. Virg. Aen. i. 257.—*suburbanos*: see on iii. 667.—*contudit*, i. q. *contuderat*, by the usual enallage.—*erat in cursu*: see on v. 245. —*aerata*, adorned with copper.—366. *Putant*, etc., whence it appears that they believe in the gods.—367. *arce*, the Capitol, where were the temples of Jupiter, Juno, and other deities.—374. *Monte suo*, on their own sacred hill, the Capitol.—*lituo*, the augural staff: see Hist. of Rome, p. 16, *note*.—385. *illos*, i. e. the Romans.—391. *Ceres*, i. e. the cakes and loaves they had made, *v*. 382.

395–416. Barefoot procession of ladies on the Vestalia. This also is noticed only by Ovid. It does not appear whence it came, or whither it went, but probably to the temple of Vesta. The explanation given of it is absurd.—*revertebar*, sc. *domum*. Ovid lived near the Capitol (see on iv. 905), and he was evidently going down from the Via Nova to the Forum on his way home.—*Qua*, etc. The Via Nova, commencing at the top of the Velia (at the arch of Titus), ran round the Palatine from the Porta Mugionis to the Porta Romanula over the Velabrum. It therefore lay above the temple of Vesta, to which and the Forum, it would seem, a street or way led down from it. That this had been lately made,

appears from his saying *nunc*.—*matronam*. This is probably a collective, and is i. q. *matronas*.—401. *fora*, i. q. *forum*: see i. 264.—*fossa*, i. e. the valley between the Palatine and Capitoline hills.—*Curtius*, etc. This was a part of the Forum on which there was an altar. Three various origins were given of the name, for two of which, see Hist. of Rome, p. 127; the third is thus given by Varro, L. L. v. 150. *Cornelius et Lutatius scribunt, eum locum esse fulguritum et ex Sen. Con. septum esse; id quod factum esset a Curtio consule, quoi M. Genutius fuit collega*, [i. e. A. U. 309,] *Curtium appellatum*.—*Velabra*, i. q. *Velabrum*. This street joined the Vicus Tuscus, which led out of the Forum, and ran on to the Forum Boarium, which was on the river joining the Circus Maximus. The pomps, or religious or triumphal processions, used to enter at the Carmental gate, go along the Vicus Jugarius under the Capitol, and thence along the south side of the Forum to the Vicus Tuscus, down it and the Velabrum, and so into the Circus: see Liv. xxvii. 37. The pomps at the Circensian games commenced at the Capitol, and went down the Clivus into the Forum, and so on: see on iv. 391. —406. *praeter*, i. q. *praeterquam*.—*Saepe*, etc. *At qua Velabri regio patet ire solebat Exiguus pulsa per vada linter aqua*, Tibull. ii. 6, 33. *Qua Velabra suo stagnabant flumine, quaque Nauta per urbanas velificabat aquas*, Prop. iv. 9, 5. *Velabrum, a vehendo; Velaturam facere etiam nunc dicuntur qui id mercede faciunt*, Varro, L. L. v. 44.—*Cantat*, i. q. *cantabat*. For this enallage, see our Horace, Excurs. I. —*conveniens*, etc., i. e. Vertumnus whose statue stood in the Vicus Tuscus. For this god of change, see Mythol. p. 534. Propertius in the following verses (iv. 2, 7) gives the same origin of his name as Ovid: *Hac quondam Tiberinus iter faciebat, et aiunt Remorum auditos per vada pulsa sonos. At postquam ille suis tantum concessit alumnis, Vertumnus verso dicor ab amne deus*.—412. *pede velato*, with shod foot. This is the only instance, we believe, of *velatus* with *pes*.

417–460. Other particulars relating to Vesta.—*puerilibus annis*, when he was a boy, probably at school.—*Moenia*, etc. For this account of the origin of the Palladium, see Mythol. p. 484.—*desiluisse*, sc. *a caelo*.—*Cura*, etc., sc. *cum illic essem*. Ovid had visited Asia in his younger days: see Tr. i. 2, 78; Ex Pont. ii. 10, 21.—425. *Smintheus*, sc. Apollo.—433. *genus Adrasti*, Diomedes, son of Tydeus, by the daughter of Adrastus. It was said that he and Ulysses contrived to steal the Palladium, and that he afterwards gave it to Aeneas in Italy: see Serv. Aen. ii. 166; iii. 407.—435. *Res est Romana*, etc. It was the universal belief at Rome that the Pal-

ladium was one of the sacred things preserved in the temple of Vesta: see Dionys. i. 69; ii. 66; Cic. Phil. xi. 10; Scaur. 2; Luc. i. 592; ix. 991; Herodian, i. 14.—437. *Vesta*, i. e. *aedes Vestae:* see on Hor. Sat. i. 5, 72.—444. *Metellus*, L. Caecilius Metellus, the Pontifex Maximus. This conflagration happened soon after the close of the first Punic war: Liv. Epit. 19.—*Haurit aquas*, etc. To purify himself: comp. Virg. Aen. ii. 718.—*capitis mei*, i. q. *mei:* see Hor. Excurs. II.—453. *Dixit*, etc. He lost his eyes in the attempt. As a reward, he was thenceforth permitted to ride to the senate-house in a carriage; Plin. vii. 43: comp. Val. Max. i. 4, 4; Dionys. and Cic. *ut sup.*—*dea.* Minerva.—*Nunc bene*, etc.: see on iv. 949.

461–468. Victory of Brutus; Defeat of Crassus.—*Callaïco*, of Galicia: see Hist. of Rome, p. 285.—*Crassus*, etc. Ibid. p. 404.

469–472. Evening-rising of Delphin.—*violae*, the flowers, *v.* 311. Species for genus.

473–562. Matralia or festival of Mater Matuta, whom the Romans identified with the Greek marine goddess Leucothea or Ino, and worshiped with Grecian rites.—*Flava*, etc. Ἐς τοῦτο τὸ ὕδωρ ἐν τῇ ἑορτῇ τῆς Ἰνοῦς ἐμβάλλουσιν ἀλφίτων μάζας, Paus. iii. 23.—*Pontibus* (sc. *duobus:* see on Hor. Sat. ii. 2, 32.) etc. A description of the Forum Boarium, in which stood the temple of Mater Matuta, built, as was said, by Servius Tullius: Liv. v. 23; Plut. Cam. 5. Its site was probably not far from the Janus Quadrifrons and the church of San Giorgio in Velabro.—*posito de bove. Bos aereus inde* (Aegina) *captus in Foro Boario est Romae*, Plin. xxxiv. 2. *A Foro Boario ubi aereum tauri simulacrum aspicimus*, Tac. Ann. xii. 24. But it was the ox-market long before the Romans entered Greece, and that statue was placed in it merely on account of the name.—*parenti*, i e. *matri.*—*quare famulas*, etc.: see on *v.* 551.—485. *Arserat*, etc.: see Mythol. p. 212.—*Est spatio*, etc.; the Isthmus of Corinth.—*Nondum*, etc.: see *v.* 545.—503. *Lucus erat*, etc. This sacred grove, which was close to the Tiber (Liv. xxxix. 12), probably lay a little way beyond the Aventine.—*Stimulae*, Livy (*l. c.*) calls her Simila, and the name is probably a corruption of Semele, and not that of an old Italian deity.—*Maenadas.* Bacchae. Like Virgil (Aen. vii. 385), he supposes the rites of Bacchus to have prevailed in ancient times in Italy, contrary to the fact.—507. *Dissimulata deam*, i. e. by taking the form of a woman: comp. Virg. Aen. v. 619.—*Instimulat.* Alluding to Stimula.—*sacrique parat*, etc. The ancients were very anxious to keep the knowledge of their sacred rites from strangers: see Mythol. p. 181.—512. *pignus*, i. e. her child.—*Oetaeus.* Hercules, who afterwards burned

himself on Mt. Oeta.—*numen*, etc., i. e. Juno.—*continet*, holds, i. e. tells? Gierig says, restrains her from telling.—531. *Liba*, etc. A cause for the usage noticed, *v.* 482. *Testuatium* (libum) *quod in testu caldo coquebatur, ut etiam nunc Matralibus id faciunt matronae*, Varro, L. L. v. 106.—*resigna*, unseal, disclose.—545. *Leucothea*, etc. The identification of the Latin deities Matuta and Portunus with the Leucothea and Palaemon of the Greeks may have taken place in the following manner. Matuta was the goddess of the dawn, or of the time immediately preceding it. *Tempore item certo roseam Matuta per oras Aetheris Auroram defert et lumina pandit*, Lucr. v. 655. Her name is evidently connected with *mane* and *matutinus*, and we have endeavoured to show (see on Hor. Sat. ii. 6. 20.) that there was in the usual Roman manner a male deity Matutus or Matutinus. *Manum dixere clarum, unde etiam mane post tenebras diei prima pars; inde Matuta quae Graecis Leucothea*, Non. If Matuta then was the *Clara Dea*, how easy was it to identify her with the *Alba Dea* (Λευκοθέα) of the Greeks, even though she never was regarded as a goddess of the sea. The slight resemblance of name and office between Palaemon and the Roman harbour-god Portunus may have then sufficed to complete the identification.—551. *Cur vetet*, etc. According to Plutarch (Cam. 5; Q. R. 16.) they *did* bring in one slave, and having cuffed her well, then turned her out. He adds that no slave was permitted to enter the temple of Leucothea, at his native town of Chaeronea.—*Cadmeï*, i. e. Ino.—*Comperit*, etc.: see iii. 853.—559. *Non tamen*, etc. Another custom, that of praying for their nephews and nieces, instead of their own children. Plutarch (Q. R. 17) mentions this also. Matuta, like Lucina, may have been regarded as presiding over birth.

563–568. Deaths of Rutilius and Didius, on the day of the Matralia, in the Marsic war.—*Rutili.* The consul P. Rutilius Lupus, who was slain A. U. 664, in the first year of the war: see Appian, Bel. Civ. i. 60; Flor. iii. 18; Vell. ii. 16. From Ovid it appears that the battle in which he fell was on the banks of the Tolenus (*Turano*), a river of the Sabine country, which joins the Velinus near Reate.—*Purpureum fluxit.* Milton's *ran purple*, Par. Lost, i. 451.—*Pallantide:* see iv. 373. Possibly an allusion to the real character of Matuta.—*Didius.* Among the Roman commanders in this war, Velleius mentions T. Didius; but we only read of his death in this place of our poet.

569–636. Dedication of temple of Fortuna, also built by Servius Tullius, and in the Forum Boarium. The site of this temple is not exactly known, but it seems highly probable that it was the ancient

temple, some of whose columns are built into the wall of the old church of Sta Maria in Cosmedin. This Fortune has no epithet, though from a place in Varro, presently to be quoted, it might appear that she was named Virgo.—*quis latet*, etc. In this temple there stood a statue of gilt wood, covered with two *togas*, which was, as the poet here says, generally regarded as that of Servius, while Varro (*ap.* Non. *v.* Undulatum) says: *Et a quibusdam esse dicitur Virginis Fortunae simulacrum, ab eo quod duabus undulatis togis est opertum, proinde ut olim reges nostri undulatas et praetextas togas soliti sunt habere.* Pliny also says (viii. 48), *Servii Tullii praetextae, quibus signum Fortunae ab eo dicatae coopertum erat, duravere ad Sejani exitum, mirumque fuit nec defluxisse eas nec teredinum injurias sensisse annis* DLX.—*Dum dea*, etc. This amour of Fortune with Servius is also noticed by Plutarch, Q. R. 36; De Fort. Rom. 10.—577. *Nocte*, etc. By the *domus* here would seem to be meant the house of Servius. But it was rather a chapel of the goddess with the little door named *festra*, i. e. *fenestra* (Macrob. iii. 12), whence she was called Fenestella; and the gate near which it stood, but of whose situation we have no account whatever, was named from it Porta Fenestella, like Porta Carmentalis, Lavernalis, etc.: see Merkel, p. cliii. Plutarch says: *διά τινος θυρίδος καταβαίνουσα εἰς τὸ δωμάτιον, ὃ νῦν Φενεστέλλαν πύλην καλοῦσι.*—*An magis*, etc. A second reason.—582. *Confusam*, grieved: comp. Juv. iii. 1.—*Tertia*, etc. A third reason: see Hist. of Rome, p. 25.—*Nos tamen*, etc., i. e. I will however be brief.—*pia vita*, sc. *erga patrem*.—593. *caput*, the life.—*facio dotale*, I bring as my dower.—*Sceleratus Vicus*. This was a street leading out of the Vicus Cyprius, up the Clivus Orbius or Urbius, to the Esquiline: Liv. i. 48; Dionys. iv. 39. The topographers have not been able to assign its place: see Becker i. p. 525, *seq.*—*templum*, sc. *Fortunae*.—613. *sub imagine*, i. e. which represented.—*Ore*, etc. From the address to the *matronae*, which follows, it would appear that the meaning is, that shamefacedness (with an allusion to Tullia) will begin to be departed from as soon as the face of Servius is uncovered.—621. *Parcite*, sc. *ergo*. It is the poet who speaks.—*Septimus*, i. e. reckoning Tatius.—*Arserat*, etc.: see Dionys. iv. 40; Val. Max. i. 8, 11.—633. *foco*. This is the reading of all the best MSS. and of the old editions. Six have *loco*, which Burmann and the subsequent editors have preferred. In like manner, for *sedet*, all the editors but Merkel read *fovet*, the reading of only three MSS. of inferior note.—*Signa*, etc.: see Hist. of Rome, *ut sup.*; comp. Virg. Aen. ii. 682; vii. 71.

636–648. Dedication of the temple of Concord, in the Porticus

Livia, A. U. 747. It stood somewhere on the Esquiline, probably not far from the Subura, but its exact site is not known.—*dedicat*, honours, declares, as it were, thy divinity. *Majorum institutis Mens, Fides, Virtus, Concordia consecratae et publice dedicatae sunt*, Cic. N. D. ii. 31. *Dedico* is an intensive of *dico*. For the use of the present tense, see Horace, Excurs. I.—*Disce*, etc. There was at Rome, in the time of Augustus, a man named Vedius Pollio, of a *libertine* family, an Eques and extremely wealthy. This man was so cruel, that when his slaves committed any offence, he used to have them thrown into a pond at his villa near Baiae, to feed the *muraenae*, or sea-eels, which he kept in it. As Augustus, who was on terms of intimacy with him, was one day dining at his house there, the attendant happened to let fall and break a glass cup, and his master ordered him instantly to the *muraenae*. The slave threw himself at the feet of Augustus, and implored his intercession. The emperor interceded, but in vain. He then ordered all the vessels of that kind in the house to be brought to him, and instantly smashed them all. This brought the host to his senses. When Pollio died, he left the greater part of his property to the emperor, requesting that he would build with it some great public work, expecting, of course, that his name would be thereby preserved from oblivion. But Augustus levelled the large mansion of Pollio at Rome, and on its site built a portico, which he named not from him, but from Livia; see Dion, liv. 24; Sen. de Ira, iii. 40; Plin. ix. 23.—*sub crimine regni*. Alluding to Sp. Cassius, Sp. Maelius, and M. Manlius: see Hist. of Rome.

649–710. Dedication of temple of Jupiter Invictus. The Quinquatrus Minores.—*Nulla nota*, etc., i. e. there is no festival marked in the Fasti on Pr. Id.—*Invicto*. This title is mentioned by Cicero Legg. ii. 11, and Augustine De Civ. Dei, v. 11. The temple, whose site is unknown, was probably, as Merkel thinks (p. cxli), dedicated A. U. 560: see Liv. xxxv. 41.—*Et jam*, etc. *Quinquatrus minusculae dictae Juniae Idus ab similitudine Majorum, quod tibicines tum feriati vagantur per urbem et conveniunt ad templum Minervae.* Varro, L. L. vi. 17.—*tibicen*. A collective.—657. *Temporibus*, etc.: comp. Censorin. De Die Natali, 12.—*mercede*. This may either mean the payment they received, or the honour they enjoyed of eating in the temple of the Capitoline Jupiter.—*que*. This must be i. q. *at*.—*Graiae artis opus*, i. e. *tibicinium*. But the *cithara*, not the *tibia*, was the proper and original national instrument of Greece. The *tibia* had, however, been long in use there: see on Hor. A. P. 202.—663. *Adde*, etc. Pighius supposes

that the aedile here alluded to was Ap. Claudius, who was curule aedile A. U. 440. But already by the law of the XII. Tables (A. U. 303) the number had been limited to ten: see Cic. Legg. ii. 23. It is therefore probable that the poet makes a mistake. According to Livy (ix. 30) the cause of their secession was their being prohibited by the censors (Ap. Claudius and C. Plautius, A. U. 441) from eating in the temple of Jupiter.—*Exilio*. For the meaning of this word, see Hist. of Rome, p. 83, *note*. There is no reason for supposing that this couplet was written, like iv. 81–84, after his exile.—*toros*, the couch or bier on which the body was carried to the pyre or tomb.—669. *Servierat*, etc., i. e. he was a freedman. Livy gives the following stratagem to the magistrates of Tibur, to whom the Romans had made application.—*dapes*. It was probably a sacrifice: see on iv. 745.—*Auctor vindictae*, i. e. his patron or former master: see on Hor. Sat. ii. 7. 76.—*dominus*, sc. *domus*, the freedman.—680. *Sustulit*, lifted them up.—*sirpea*. It is thus correctly described by Scheffer (De Re Vehic. i. 7), *Oblonga quadrata capsa, e virgis contexta, corbis instar, quae imponitur vel trahae vel plaustro, rebus vilioribus in agro vehendis*. It therefore was not unlike what is called a *kish* in Ireland.—685. *Plautius*. This is the conjecture of Pighius; the reading of nearly all the MSS. is *Callidus;* four of inferior note have *Claudius*. It must have been a proper name, *v.* 690.—*specie*, by their appearance.—*tibicina*. This is used here adjectively.—*augeat*, give dignity to: see on i. 612.—*Sic* etc., sc. *sperans*.—*Contra*, etc. It would appear from this, that in the version of the story which Ovid followed they had been ordered to quit the city.—*Superest*, etc. Reason why this festival also is named Quinqualius. Story of Marsyas, see Met. vi. 383; Mythol. p. 123.

711–714. Evening-rising of the Hyades.—*Thyene*. This name occurs among the Hyades only in Hygin. Astr. ii. 21. In some accounts the Hyades are nymphs of Dodona: Mythol. p. 464.—*Haec est*, etc.: see on *v.* 227.

715, 716. Favonius, the West-wind, begins to blow.—*Cras*. He is still speaking on XVII. Kal.

717–724. Rising of Orion's shoulder. Of Delphin. Victory of Postumius.—*At*, etc. This would seem evidently to mean rising on the evening of the XVI. Kal.; but the rising is said by the critics to be in the morning: see on *v.* 785.—*tinxerit*, i. q. *extinxerit?*—*Et cinget*, etc. Here are some difficulties unheeded by the critics. What, for example, is *stella serena?* Is it the sun? or is it a collective, as in iv. 390? Is it meant by *cinget* that the sun, when on the verge of the horizon, will illumine both hemispheres? or that the stars will appear when he sets? In which last case what is the meaning of *geminos polos?* Or finally, could the *stella* be Orion, of which Hyginus says (Astr. iii. 33), *Orionem a zona et reliquo corpore aequinoctialis circulus dividit?*—*proles Hyriea:* see v. 499, *seq.*—*Continua nocte*. By this we think is meant, the following night, i. e. XV. Kal.; comp. v. 734. *Continuus* is i. q. *continuatus*, joined, succeeding.—*hic*, sc. *Delphin*, or perhaps *dies*, included in *nocte*.—*olim*, etc. We cannot conceive on what grounds Niebuhr (ii. 452) places this victory on XIII. Kal., which he says was the 18th of June, the day, he adds, of Collin (in the Seven Years' war) and of Waterloo.—*suburbano:* see on iii. 667.

725–728. Sun enters Cancer. Temple of Minerva on the Aventine dedicated.—*Jam*, etc. Reckoning inclusively, there were now XII. (*sex et totidem*) days to the end of the month, to which number adding I, we get XIII. Kal., its name in the Fasti. Columella (xi. 2) and Fast. Venus. give the same date.—*Coepit*, etc. The site and date of this temple are alike unknown. The Fast. Amit. and Exquil. agree with Ovid as to the day of dedication.

729–732. Dedication of temple of Summanus. This temple, Pliny tells us (xxix. 4), was near that of Juventas, and the Fast. Amit. Exquil. and Venus. have all on this day SUMMAN. AD CIRC. MAX.—*nurus*, i. e. Aurora.—*quisquis is est*. This god, of whose exact character Ovid professes his ignorance, is by Varro (L. L. v. 74) placed among those to whom the Sabine Tatius raised altars. He is generally regarded as an Etruscan deity: see Mythol. p. 530. Merkel (p. ccviii) thinks that he was viewed as one of the *Dii Inferi*, who, in the usual propitiatory way, were called *aquilii*, not *nigri:* and that instead of *Nocturnus*, his proper appellation, he was named *Submanus*, from *mane*.

733–762. Evening-rising of Ophiuchus, the stellarised Aesculapius: for the following mythic events, see Mythol. pp. 393, 422, 458.—*Hanc* (sc. *Auroram*, *v.* 729), etc., i. e. in the evening. Merkel, however, says (p. lxxiii), "mane a. d. XI. Kal. Jul. non occidentem, ut Clodius, sed surgentem facit."—*patriis*. As she was one of the Nereides.—*telis*, etc.: comp. Virg. Aen. ii. 649.—746. *Coronides*. Aesculapius, the son of Coronis.—755. *Lucus*, etc.: see on iii. 263.—*Clymenus*, κλύμενος, a title of Pluto.—*quod vetat*, i. e. to raise the dead.

763–768. Defeat of the Romans at the Trasimene lake: see Hist. of Rome, p. 205.—*Si vetet*, etc. The defeat of Flaminius was ascribed to his neglect of the auspices.

769, 770. Defeat of Syphax and Hasdrubal: see Hist. of Rome,

p. 246.—*superat*, i. q. *superavit*: see Horace, Excurs. I.—*suis*, i. q. *ejus*, *Masinissae*.

771–784. Dedication of temple of Fors Fortuna. This temple, which was built by Servius Tullius, was on the further bank of the Tiber. *Secundum Tiberin extra urbem Romam*, Varro, L. L. vi. 17. *Fors Fortuna est, cujus diem festum colunt, qui sine arte aliqua vivunt; hujus aedes trans Tiberim est*, Donat. on Ter. Phorm. v. 6, 1.—*Fortis*. *Fors*, like *sors*, *mens*, and other words of the kind, is a contraction of the original nom. *fortis*, i. q. *bonus*. "Fors fortuna, i. e. bona, eventus fortunae bonus, ut veteres explicant, et *fortis familia*," Lobeck, Aglaoph. p. 1084. Dionysius (iv. 27) and Plutarch (De Fort. Rom. 5), both mistaking the sense of the word, call the goddess Τύχη 'Ανδρεία, or 'Ισχυρὰ, or 'Αριστευτική.—*propinqua*, sc. *Urbi*.

785–790. Rising of the centre or Belt of Orion. The summer Solstice. From the words of the poet it seems plain that it is an evening-rising of Orion's belt that he means; yet Aëtius says, Μηνὶ τῷ αὐτῷ κε (xxv.) 'Ωρίων ἑῷος ἄρχεται ἀνατέλλειν· εἰσὶ δὲ τροπαὶ θεριναί.

791–794. Dedication of chapel of the Lares and temple of Jupiter Stator. Both of these edifices were on the Summa Sacra Via, i. e. its highest point, where the arch of Titus stands. The first was rebuilt by Augustus (Mon. Ancyr. 1), the second had been built by Romulus (Liv. i. 12).—*ubi fit*, etc. The women who wove garlands had, as appears from this place, their shops or stalls on the Summa Sacra Via. The fruiterers were also there: see A. A. ii. 265; Varro, R. R. i. 2.—*Ante*, etc. At the arch of Titus is a way leading up to the Palatine (to S. Bonaventura and the Villa Mills), which, like others of the kind, represents the ancient way. At the opening of this, on the Sacra Via, was the Porta Mugionis, and close by it the temple of Jupiter Stator: see Tr. iii. 1, 31; Dionys. ii. 50; Liv. i. 47.

795–796. Dedication of temple of Quirinus. This appears to be the temple which, being vowed by his father the dictator, was built and dedicated by the consul L. Papirius Cursor, at the termination of the Samnite war, A. U. 459: Liv. x. 46; Plin. vii. 60. Its site is not known.—*trabeae tuae*, i. e. *tibi trabeate*.

797–812. Dedication of temple of Hercules Musarum. This temple, which was near the Flaminian Circus, and close by the Porticus Octaviae, was built by M. Fulvius Nobilior, who placed in it the statues of the Muses, which he had taken from Ambracia in the war against the Aetolians: see Plin. xxxv. 36. Various reasons are

assigned for this union of Hercules and the Muses, but the simple one seems to be, that Fulvius had also brought away a statue of Hercules playing on the lyre; and he wished to place these works of art all together. This temple was repaired, and a portico added to it by M. Marcius Philippus, in the time of Augustus: Suet. Oct. 29; Mart. v. 49.—*Marcia*. The wife of Fabius Maximus, one of our poet's most powerful friends, and with whom he was connected by marriage: see Ex Pont. i. 2, 138; iii. 1, 75; Tac. Ann. i. 5.—808. *Laudamus*, etc., i. e. we the Muses commend, etc., ex. gr. ἠΰκομος, λευκώλενος, καλλίσφυρος, and other epithets used by the poets.—*Nupta*, etc. From this place we learn that Marcius Philippus, the repairer of that temple, had been married to the aunt of Augustus. Another Marcius Philippus had married his mother Atia: see Suet. Oct. 8; Cic. ad Att. xv. 12.—*increpuit*, etc. As the statue represented him playing on the lyre.

EXCURSUS I.

Temple of Janus.

Cum tot sint Jani, cur stas sacratus in uno,
Hic ubi juncta foris templa duobus habes?—i. 257.

This is evidently the celebrated temple of Janus Geminus, or Janus Quirinus, called also Porta Janualis (Varr. L. L. v. 165), which was open in time of war, shut in time of peace (*v.* 277). Ovid here says that it lay between two of the Fora of Rome; and from the narrative it is plain that one of them was the Forum Romanum. Livy says (i. 19) that it was *ad infimum Argiletum*, which Servius tells us (Aen. vii. 607) was *juxta theatrum Marcelli*, i. e. outside of the Carmental Gate, and so not even within the walls of the city. Again, Macrobius (i. 9), when relating the legend in the text, says, *portam quae sub radicibus collis Viminalis erat, quae postea ex eventu Janualis vocata est.* We have thus three different sites given for the temple of Janus, and as Ovid could not be mistaken any more than Livy, the whole question turns on the site of the place named Argiletum.

From various places in Martial (see i. 3, 1; 117, 8) it appears that his bookseller lived in the Argiletum. His shop, he says, was *contra Caesaris forum*, and (i. 2, 8) *Limina post Pacis Palladiumque forum.* By *Pacis* here is evidently meant the Templum Pacis, or Forum of Vespasian; and by the Palladium Forum, that of Nerva, begun by Domitian, in which there was a temple of Minerva. This also is the Caesaris Forum, which name was never, as some fancy, given to the Forum Julium. Further, the same poet (ii. 17) makes the Argiletum extend to the *fauces* or entrance of the Subura, which was the valley between the Carinae and the Quirinal and Viminal hills; and as the Argiletum joined it and those Fora, and also, as appears from Livy and Ovid, approached the Roman Forum, it must have been the space between the southern point of the Quirinal and that Forum, in which space all the imperial Fora, except that of Trajan, were built; and in Martial's time the name may have been restricted to the space between these Fora and the Quirinal. By

infimum Argiletum, Livy must have meant its lowest most southern part as one went from the Subura to the Forum. Servius therefore, who was not personally acquainted with Rome, fell into error in consequence of there being a temple of Janus built by Duilius, and repaired by Tiberius (Tac. Ann. ii. 49), near the theatre of Marcellus. In his time, also, the name Argiletum had gone out of use; so that he probably did not know where it had been. The origin of this name, by the way, was very uncertain. The usual derivation was that in Virgil (Aen. viii. 345), *Argi letum;* but some derived it from *argilla.* Of these, the first is, of course, inadmissible; and against the other may be urged that there does not appear to have been *argilla* in that place, at least not more than elsewhere, and that the termination *etum* is properly used only of plants, as *quercetum, vinetum, fruticetum,* etc.

There only then remains to be considered, the site given to the temple of Janus by Macrobius. This, however, must be at once rejected, as it is at variance with all the other accounts. Perhaps, indeed, he wrote *Quirinalis* instead of *Viminalis.*

By the second Forum, Ovid undoubtedly meant the Forum Julium, which, as Becker has we think demonstrated (Handbuch, i. 362, *seq.*), lay between that of Augustus and the Forum Romanum; the probable site of the temple of Janus was between the Basilica Aemilia and the arch of Severus, at the modern church of S. Adriano. Another name for this place, according to Varro (L. L. v. 156), was *Lautolae, a lavando, quod ibi ad Janum Geminum aquae caldae fuerunt.* From this the critics infer that Lautolae, which is only used of this place, and of the pass at Terracina, denotes hot springs; but Ovid, in this part of the Fasti, and still more clearly in Met. xiv. 785, *seq.*, makes the heating of the water to have been supernatural. As there is a spring in the adjacent Carcer, and the entrance into the Forum Augusti is, at the present day, named Arco del Pantano, we may infer that in ancient times there were springs in that locality.

From Ovid's descriptions of this Janus, one might suppose that it was one of the gates of the Romulian town. But that it could not have been, on account of the distance; neither could it have been a gate of the Arx on the Tarpeian hill, for the *clivus* led down to it. In a medal of Augustus the temple of Janus appears to be a square or oblong building with folding-doors, exactly like those of a house, at the right side, and not in the centre. Procopius (De Bell. Goth. i. 25) describes the temple of Janus in his own time, as being square, and covered with copper, and containing a statue of the god five feet high. It had doors at each end, also covered with copper.

EXCURSUS II.

Pontiffs, Rex Sacrorum, Flamens.

Ita Rex placare Sacrorum
Numina lanigerae conjuge debet ovis.—i. 333.

Among no people was what is called the union between Church and State, that is, of ecclesiastical and civil affairs, so close as among the Romans. All religious ordinances and regulations proceeded from the Senate, to whom all the ministers of religion were subordinate. As, however, this body could not give the constant attention that was requisite to the affairs of religion, there was, beside the Flamens, or priests of particular deities, a college or board with a president, named Pontifices, to whom the general superintendence of the religion of the state was committed.

Like almost every thing connected with religion, the institution of the Pontificate was ascribed to the mythic Numa, which only means that it had existed at Rome, time out of mind,—was, in fact, coeval with the state. The name Pontifex, Varro (L. L. v. 83) derives from *pontem facere: Nam* (says he) *ab iis sublicius* (pons) *est factus primum, ut restitutus saepe, cum in eo sacra et uls et cis Tiberim non mediocri ritu fiunt.* But, at the same time, he informs us that Q. Scaevola, the Pontifex Maximus, had derived it from *posse facere*, as if it was *potifex;* and Scaevola must, we may suppose, have had good reason for rejecting an etymon so very obvious, and yet so untrue, as that of Varro. A new and not improbable one has been proposed by Göttling (Rom. Statverf. p. 173); namely, that it was originally *pompifex*, indicative of the direction of religious ceremonies, of which the *pomps*, or processions, were a prominent part. The difference in orthography would then be like that in *Pomptina* or *Pontina palus.*

The college, or board of Pontiffs, originally consisted of five members; namely, the Pontifex Maximus, or president, and four minor pontiffs, probably two for each of the two principal ancient patrician tribes, the Ramnes and Titienses; but in A. U. 452 the plebeians succeeded in gaining admission into this college also, and the number of members was increased to nine. Like the other ministers of religion, the pontiffs held their office for life: when a member of the college died, the remaining members *co-opted* or chose his successor. On the death of the Pontifex Maximus the college was first completed in the usual manner, and then his successor was chosen from among the members (see Liv. xxxix. 46; xl. 42). This, however, was only preliminary, for the election was to be confirmed by the Comitia Curiata (Dionys. ii. 22; Liv. xxv. 5).

The pontiffs had the direction of all sacred rites and ceremonies, both public and private. They had books of ancient origin (*libri Pontificii*) containing the *Indigitamenta*, i. e. the names of the gods and mode of worshiping them, and the legal forms. They also had the keeping of the Kalendar, and the charge of intercalating the year (see Introd. § 4). They summoned and presided in the Comitia Curiata for the inauguration of priests, the making of wills, changes of families, adoptions, etc. They exercised criminal justice over the Vestals who broke their vows, and their companions in guilt.

The Pontifex Maximus dwelt in the Regia (said to have been the abode of Numa), close by the temple of Vesta. It was necessary that he should have borne curule offices. He had the right to select the Vestals and the Flamens, and in devotions and consecrations it was his duty to pronounce the solemn words. It was, finally, a part of his office to act as historiographer of the state, by keeping the Annales Maximi, in which were inserted the names of the magistrates of each year, and the principal political events, with a notice of such portents and prodigies as had occurred.

The Rex Sacrorum, or Rex Sacrificus, or Sacrificulus, as he was variously named, was another minister of religion, not attached to the service of any particular deity. During the regal period there were, it is said, some public sacred rites, which could only be performed by the king in person; and, as after the abolition of royalty, it was deemed necessary to retain the title of Rex for this purpose, this office was instituted. The dwelling (*Domus*) of the Rex was at the top of the Sacra Via, probably one of the houses of the kings (Becker, i. 226, *seq.*). His wife was named Regina, and on the Kalends of each month she was to offer a sacrifice at her house (see on i. 55). Like the other priests, the Rex was under the authority of the Pontifex Maximus. Moreover, he could hold no office in the state (Liv. xl. 42). He possessed his dignity for life, and he had the first place in the Ordo Sacerdotum.

The word Flamen answers to the Greek ἱερεύς, priest. It is of uncertain origin, but is usually supposed to be i. q. Filamen, and to be derived *a filo: quod in Latio capite velato erant semper ac caput cinctum habebant filo*, Varr. L. L. v. 84. In the classic authors we meet with the names of fifteen Flamens, viz.: Dialis, Martialis,

Quirinalis, Furinalis, Volcanalis, Palatualis, Carmentalis, Falacer, Volturnalis, Floralis, Pomonalis. Of these, the three first were named Majores, and were patricians; the remainder were called Minores, and were plebeians. The Flamen Pomonalis was the lowest in rank.

The Flamen Dialis, or priest of Jupiter, ranked immediately after the Rex Sacrorum. His place was one of high dignity; he was by office a member of the senate, and had the right of using the curule chair. His house, named the Flaminia, stood on the Sacra Via; and if any person in bonds entered it, he was freed from them, and they were thrown into the street. The paternal authority over him ceased on his appointment to office, and when giving testimony before the praetor he was not required to take an oath. At the same time he was subject to various restraints and peculiar usages. Thus he might not mount a horse, or behold an army, or touch a corpse; he was not to touch, or even name, a she-goat, raw flesh, ivy, or beans; the clippings of his hair, and the parings of his nails, were to be buried under a fruit-tree; his marriage, which was performed in the solemn way named *confarreatio*, was indissoluble, and if his wife died, he had to lay down his office: see Gell. x. 15.

The wife of the Flamen Dialis was called Flaminica. She aided in certain religious offices, and had also some peculiarities of dress and usage. Thus, she was not to comb her hair or cut her nails during the time of visiting the Argei or of cleaning out the temple of Vesta: see vi. 226; Gell. *ut sup.*

The distinguishing mark of the Flamens was their hat or cap, named Apex, Galerus, and Tutulus, which Suetonius (ap. Serv. Aen. ii. 683) thus distinguished: *Apicem, pileum sutile, circa medium virga eminente; tutulum, pileum lanatum metae figura; galerum, pileum ex pelle hostiae caesae.* Varro says (*ap.* Gell. x. 15) that it was only the Flamen Dialis that was privileged to wear a white *galerus.* He was always obliged, when in the open air, to wear his sacerdotal hat.

The Ordo Sacerdotum, at solemn banquets for example, was: Rex, Flamen Dialis, Martialis, Quirinalis, Pontifex Maximus (Fest. *s. v.*); the rest are not noticed.

From the earliest times, certain portions of the national lands were assigned for the support of the various sacerdotal colleges, the temples, etc. By these means they came to be very lucrative offices. We find Caesar bribing enormously when seeking that of Pontifex Maximus (Hist. of Rome, p. 389); and among the objects of desire held out by Catilina to his profligate associates were the *sacerdotia*, Sall. Cat. 21.

EXCURSUS III.

Sacred Fraternities.

Tertia post Idus nudos Aurora Lupercos
Aspicit, et Fauni sacra bicornis eunt.—ii. 267.

Beside the priesthoods the Romans had sacred colleges, or fraternities, instituted for the performance of peculiar rites, the object of which was the averting of evil from the state, and obtaining for it the divine favour. These were the Luperci, the Salii, and the Fratres Arvales.

The Luperci were a certain number of young men, of good families, divided into two bodies named Fabiani and Quintiliani, from the names of their original leaders, it is said, which seems to mean that originally they were restricted to two of the patrician *gentes;* and as we know that the Fabii were Sabines, we may perhaps assume that the Quintilii were Romans, and thus see in them another proof of the double nature of the institutions of ancient Rome. On the xv. Kal. Mart., i. e. the first day after the middle of February, they met at the Lupercal, on the east side of the Palatine (by San Teodoro), i. e. the cave of the wolf that had reared the Founders of Rome, and there offered goats and dogs in sacrifice. Two boys of good family being brought to them, they smeared their foreheads with the bloody knife, and the blood was then immediately washed away with a piece of wool moistened with milk, after which the boys were required to laugh. The Luperci then cutting the skins of the goats into thongs, and throwing off all their clothes but the half-tunic named *cinctus* (v. 101), ran about the streets, striking with the thongs every one whom they met. Women, who wished to have children, threw themselves in their way on purpose, as the stroke of the thong was supposed to cause fecundity.

The origin of the name Lupercus is doubtful. In the Roman theology a male deity, with his accompanying female of this name, was recognised; and the derivation from *lupus* and *arceo* seems a

natural one. Their office would then be that of protectors of the flocks from wolves, and then from all other evils. After the city had grown in magnitude, and consequently had no cattle within its circuit, the old custom of running about still remaining, its fecundating effects may have been supposed to extend to human beings. This rite was held to be of a purifying nature; the Lupercalia was called *dies februatus*, and the women that were struck with the thongs were said *februari* (Paul. Diac. *v.* Februarius), and the thong itself was named *februus* (Serv. Aen. viii. 343).

A still more celebrated society was that of the Salii, i. e. Dancers. Of these there were two colleges, each consisting of twelve members: the one ascribed to Numa, and called Palatini; the other to Tullus Hostilius, named Agonenses, Agonales, and Collini; the former from the Palatine, the latter from the Quirinal hill, on which they had their respective chapels. In these, again, we may discern the Roman system of duality.

The dress of the Salii was a short red tunic, girt round with a broad brass belt, over which they wore an embroidered *trabea*, with a brazen *apex*, like that of the Flamens. Each Salian had an esquire or attendant. The *ancile* was hung from his neck by a thong, and, when performing the sacred dance, he beat on it with a small sword or dagger; when done, he delivered it to his attendant, to carry. The Salii, when dancing, sang sacred hymns called *Assamenta*, or *Axamenta*, of which Numa was said to have been the author, but which in course of time became unintelligible to even the Salians themselves (Varro, L. L. vii. 2). They seem to have contained the names of all the deities anciently worshiped at Rome (Macrob. i. 12), and Mamurius was probably only a name for Mars, their patron-god; for it is almost solely the Palatini of which we hear any thing. The Collini, however, or Salii of Quirinus, also had *ancilia* (Liv. v. 52), and probably, therefore, performed the same dances as the others.

When we recollect that these dances took place in March, the first month of the ancient year, and the beginning of the spring, we may see that the object of the Salian dancing was the same as that of the Lupercan running, the obtaining of the celestial favour for the Roman people and their property.

The Arval brothers were also a college of twelve. They were said to represent the twelve sons of Acca Larentia, on the death of one of whom Romulus took his place, out of affection to his foster-mother (Gell. vi. 7). Each year, on the Ides of May, they made a progress crowned with ears of corn, and wearing white fillets, round

the ancient boundary of the Roman territory, praying to the gods, especially to Mars, to spare the lands of the Romans.

In these three sacred fraternities then we may recognise a common object, the averting of the divine displeasure from the Roman people and the fruits of their land. They all, as we may see, performed their rites in the spring; and in the numbers of the two last, and perhaps that of the first, there may have been a reference to that of the months in the year. It is only in them, it may be observed, that the number twelve occurs in Roman institutions of the old time.

EXCURSUS IV.

ROMAN IDEAS ON THE STATE OF THE DEAD.

Est honor et tumulis: animas placate paternas.—ii. 533.

In consequence of the early adoption of Grecian ideas in the Latin literature, it has become in all cases difficult, in many impossible, to ascertain what the original ideas of the Romans were on religion, and the subjects connected with it. In none is that more felt than in the present subject of inquiry—their notions on the abode and condition of the souls of the departed; for, like every other people, they firmly believed in a future existence.

The idea of guardian spirits was a prominent feature in the Roman religion. Each man at the moment of his birth had a celestial spirit, named Genius, each woman a Juno, assigned as a guardian. At death the Genius left him, and returned to his original abode; and the soul of the man at the same time abandoned its companion, the body. Whither it went, is the question. We then, when we free ourselves from Grecian ideas, see no reason to suppose that the old Romans believed in the existence of a region within the earth, the Erebus of the Greeks, the Sheol of the Hebrews, as the abode of the dead. Their Orcus (see on Hor. Ep. ii. 2, 178) was Death, not the Hades of Greece; and there do not appear to be any sufficient grounds for thinking that they believed in rewards and punishments in a future state. The words *inferus*, *infernus*, only signified *low*, *under*, in position, as opposed to what was higher. Thus the Tyrrhene sea was called *Mare inferum* or *infernum*, as opposed to the Adriatic on the East; and *Limen superum inferumque* (Plaut. Merc. v. 1, 1) are the lintel and the threshold of the door. Hence

when we read of *Dii Inferi*, we may only regard them as opposed to the *Dii Superi*, and not infer at once that they belong to an under-world. In like manner, the Latin word *deus*, *divus* seems like our *spirit*, *ghost*, properly to denote an invisible intelligence, and not a material being like the Greek θεός. Hence we think that the right view of that transference of the Grecian idea of the origin of heroes to Italy, the birth of Romulus and Remus, is that given by Ovid (iii. 17, *seq.*), in which the god is invisible.

The usual name for the souls of the departed is, Dii Manes, i. e. Good Spirits; for though *manis* does not occur except in this expression, its meaning is very clearly intimated by its compound *immanis*. Hence the D. M. so constantly met with on tombs. It is very remarkable, that the soul of man and woman alike became a *deus*, there being no distinction of sexes in the Dii Manes. Thus Cornelia, writing to her son C. Gracchus (Nepos, fr.), says, *Ubi mortua ero, parentabis mihi et invocabis deum parentem.* The usual expression for even the single spirit, we may observe, is Dii Manes, without any distinction of sex: see Aug. de Civ. Dei, viii. 26; ix. 11. The abode of the Manes is, perhaps, given in this place of Servius (Aen. iii. 63): *Alii Manes a manando dictos intelligunt, nam manibus plena sunt loca inter lunarem et terrenum circulum, unde et defluunt.* According to Apuleius (*ap.* Serv. *ut sup.*), another name, co-extensive, it would appear, with Dii Manes, was Lemures, which, he says, *cum domos incursionibus infestarent, Larvae appellabantur; contra si aequi et faventes essent, Lares Familiares.* We do not, however, think that this extensive sense of the word is borne out by general usage. The Lemures seem to us rather to be what we term *disturbed spirits*, who haunted in the night the place of their abode when in the flesh. This is evidently the view given of them by our poet (v. 421, *seq.*), where he terms them *taciti Manes*, *Manes paterni* (*v.* 443), and *animas silentum* (*v.* 483), without any hint of their being malignant; and we have seen nothing adverse to it elsewhere. The same writer elsewhere gives the following definition of the Larvae, in which the ideas, however, do not appear to us to be all genuine Roman: *qui vero ob adversa vitae merita, nullis bonis sedibus, incerta vagatione, ceu quodam exilio punitur, inane terriculamentum bonis hominibus, ceterum noxium malis; id genus plerique Larvas perhibent.* From Plautus, who frequently mentions the Larvae, it would appear that, like the Daemons in the Gospels, they were a kind of evil spirits, that possessed people, and rendered them insane. Thus (Amph. ii. 2, 153) when Sosia is asserting the madness of Alcumena, he says, *larvarum plena est:* comp. Aul. iv. 4, 15; Capt. iii. 4, 66. We do not find it stated by any one but Apuleius that the Larva was what we call a *ghost*.

A much more general and better known term was Lar. This word is said to have been Tuscan, and to answer to our word Lord, to which it has a curious but merely accidental resemblance. That the Lares were the same beings as the Dii Manes, Dii Inferi, is a point about which there can be, we believe, no question. Their name seems to have been given them to denote their *protecting* power; for it was evidently in the light of guardian-spirits that they were viewed, differing as it would appear in this from the Genii, that while the latter had only charge of the individual man, the former had the care of families, properties, etc., and also of various individuals united, or in succession. Hence, beside the Lares Familiares, there were the Lares Viales, whose protection men sought when setting out on a journey (Plaut. Merc. v. 2, 24); the Lares Rurales, who extended their care over the country; the Lares Marini or Permarini, who gave protection at sea (Liv. xl. 52). Of the Lares Praestites we shall presently speak.

The domestic Lars are spoken of sometimes in the singular, sometimes in the plural number. It seems to us that this arose from the custom of the Romans of using the plural for the singular, which, nourished by the poets, was continually on the increase, and attained its height in Ovid. There was in fact, as it would appear, only the one Lar Familiaris, whose statue, clad in a tightly-girt *toga* (ii. 634), stood at the *focus* or fire-place in the Atrium, and which used to be crowned with garlands of flowers, and have offerings from the food at the table set before it; for in the old time the family took their meals in the Atrium: see on Hor. Sat. ii. 6, 56, where, by the way, as the place of Ovid just cited shows, we were disposed to restrict the sense of *libo* too much. Cato and Plautus, the two oldest Latin writers whom we possess, both use the word only in the singular, one single place in the latter (Rud. iv. 5, 17) excepted, where, however, Weise his late editor, on other grounds, suspects the whole scene to be supposititious. Cato (R. R. 2) says, *Paterfamilias ubi ad villam venit, ubi Larem Familiarem salutavit*, etc.; and again, in his directions to the *villica* (c. 143), he says, *Kalendis, Idibus, Nonis . . . coronam in focum indat; per eosdemque dies Lari Familiari supplicet.* In Cato's days, therefore, it would seem that there was only one Lar in the Atrium, at least, in that of the *villa*. At a much later period Columella, when treating of the duty of the *villicus*, says (xi. 2), *consuescat rusticos circa larem domini focumque familiarem semper epulari.* In the prologue to the Aulularia of

Plautus, the Lar speaks throughout as if he alone had charge of the house and family. It may however be said that the family was poor, and so may have had but one Lar; but then in the Miles, when (iv. 8, 29) Palaestrio is leaving the house of a rich man, she says, *Etiam nunc saluto te, Lar familiaris, priusquam eo;* in the Trinumus (i. 2, 1), Callicles, a wealthy man, says, *Larem corona nostrum decorari volo;* and, in the Mercator, Charinus, the son of a wealthy man, says, *Di Penates meum parentum, familiai Lar pater,* where we may observe that the Di Penates and the Lar are mentioned together, exactly as they are by Virgil (Aen. viii. 543; ix. 259), who never uses the plural of Lar. Catullus also says (31, 9), *ac peregrino Labore fessi venimus larem ad nostrum.* Horace always uses the singular, except in three places (Carm. iii. 23, 4; Epod. 2, 66; Sat. i. 5, 65); and even Ovid rarely uses the plural. The strongest place in favour of the plural is Tibull. i. 10, 15, *seq.;* yet even from that, when well considered, it might appear that, in the old time at least, there was only the one family Lar. When the word is used for the house, it is almost always in the singular.

Such then are the proofs of there being only a single Lar Familiaris in each family. This Lar seems to have been the spirit of the Eponymus, or supposed founder of the family. Thus the Lar in the Aulularia speaks of three generations of the family, of which he had charge, and lets us suppose that he had seen many preceding ones; and in Virgil (*l. c.*) the Lar of Aeneas is called the Lar of Assaracus, his grandfather. It is said, indeed (Hertzberg, p. 27), that this was only the principal Lar, and that while his statue stood at the hearth, those of his descendants were kept in a press (*scrinium,* Id. p. 16) named Lararium, which was opened only on holidays. The Lararium, however, as described by Lampridius, in whom alone (Vit. Alex. Sev. 29 and 31) we meet the word, was a room, forming a kind of private chapel or oratory. The following rather obscure place in Propertius (iv. 4, 53), *rarisque adsueta Kalendis Vix aperit clausos una puella Lares,* might, however, seem to intimate something of the kind; and we are told (Suet. Vit. 2) of the father of the emperor Vitellius, that *Narcissi quoque et Pallantis imagines aureas inter Lares coluit.* But a great change seems to have been made during the empire, and we have elsewhere expressed our opinion that the *focus* and its Lar had at that time ceased to appear in the Atria at Rome.

Equally celebrated with the family Lars were the public ones, named Lares Praestites (v. 129), or guardians of the state. These were two in number, with the attributes which our poet (*l. c.*) has

described. Their *aedes* or rather *sacellum* was on the Summa Sacra Via; but there were also in all the *compita* of the city little wooden chapels of them, in which their images were twice a year crowned with flowers (Suet. Oct. 31), and a festival named the Compitalia was held in their honour.

In antiquity the family and the state mutually represented each other. As therefore no house was without its Lar, we should naturally expect to find a public Lar; but again, when we recollect the double origin of the Roman state, we might expect to find a pair of guardian powers; and so it is precisely, if these are such. Moreover, as the family Lar represented the Eponymus of the family, so we may suppose these to be Romulus and Remus, or, as seems to us more probable, Romulus and Quirinus, the Eponymi of the Roman and Sabine parts of the state. Further, the place of the Lar was in the house of the *paterfamilias* and near the *focus;* and the chapel of these Lars was at the top of the Sacra Via, where were the houses of the kings (Liv. i. 41; Solin. i. 23, 24), and under which stood the temple of Vesta, the *focus* of the state. As the Lar of the *villa* must have been the same with that of the house at Rome, so the Lares Compitales were only repetitions of those on the Sacra Via. Finally, as the offering to the family Lar was usually made by the slaves of the house (see on vi. 306), so the Vicorum Magistri, to whom Augustus committed the worship of the Lares Compitales, were Libertini: see Ascon. on Cic. in Pis. 4. Sch. Hor. Sat. ii. 3, 281.

If the preceding views are correct, we may discern in the genuine ancient religious system of the Romans, a system of a very spiritual character. Spirits were regarded as in a continued course of ascent and descent to and from the supernal regions of space, as deaths and births took place on the surface of earth. At each death also, the numerous society of the spirits of the departed, who hovered over the earth or higher in the air, received a new member, and, mindful of their previous abode in the flesh, they exercised a protecting care over their successors in life. We have already stated that we have seen no proofs of a belief in the rewards and punishments of a future state among the ancient Romans. This ignorance they seem to have shared with the ancient world in general; the time when it should be removed not having yet arrived.

It will be seen that we have assigned four days (XII–IX. Kal.) to the Parentalia. The reason is, that the poet always speaks of them in the plural. In *v.* 548 he calls them *Parentales dies, v.* 557 he intimates that they were more than one, and *v.* 570 he terms the

Feralia the last of them. As this last was IX. Kal. (see Kal. Maff. and Farnes.) and is marked F., and as Macrobius tells us (i. 16) that *atris* (i. e. nefastis) *diebus non licuit parentare*, and the three preceding days are marked C., it seems to follow that the Parentalia began immediately after the Quirinalia, which was N.P. thus, with the Caristia, occupying the whole space between that festival and the Terminalia.

In the mention of the Feralia or last day of the Parentalia by our poet (ii. 567), there is a difficulty. That day, as we have seen, was IX. Kal. Mart., which, reckoning inclusively of course, gives eight days to the end of the month; and it is not easy to see how that can be the number of feet in a pentameter distich. To obviate this difficulty, Merkel conjectures *vices* for *pedes*, and places it in his text. He thus explains it (p. xli.) "i. e. vicissitudines spondei vel dactyli *pedis* (quod glossema ascriptum fuit), quas distichon sexies, et syllabae longae brevisve, quas praeterea bis admittit." By this, we suppose, he means that in the hexameter verse two feet (the two last) are constant, and four variable, and in the pentameter also, two (the two last) are constant, and two variable, as also are the two half feet (though one of them must be long), thus making a total of eight variable feet. This is so very artificial, that we would sooner suppose some error in the place. The MSS. are equally divided between the readings *pedes* and *dies*, and it is not improbable that the original word may have been lost, and that these are only attempts of the critics or copyists to supply its place: see on Hor. Ep. ii. 2, 199.

On the subjects treated on in this Excursus, much information will be found in Hertzberg's treatise De Diis Romanorum Patriis, Halae, 1840.

EXCURSUS V.

VE IN COMPOSITION.

Nunc vocor ad nomen. Vegrandia farra colonae,
Quae male creverunt, vescaque parva vocant.—iii. 445.

ABOUT the meaning of this inseparable particle *ve*, which occurs only in a limited number of words, there are, of course, differences of opinion. It is generally supposed that its power is that of

diminishing, which accords with the sense of most of the compounds; but Becker (Gallus, p. 189) maintains that it is i. q. παρὰ, and signifies *outside*, *beyond*, and therefore may either increase or diminish the sense of the word with which it is joined. Our own opinion is, that it is simply negative.

The words in which we meet it are *vecors*, *vesanus*, *vegrandis*, *vehemens*, *vescus*, *vepallidus*, *vestibulum*, *Vedjovis*. In the first two there can be no doubt that the sense is negative or diminishing. *Vegrandis*, Becker says, is that which is of a larger size than usual. Ovid, however, seems to say the very contrary; and when Varro (R. R. ii. 2) says of ewes, or rather of lambs, *fiunt vegrandes atque imbecillae*, he can hardly mean that they increase in size. *Vescus* is usually supposed to be compounded of *ve* and *escus*, and to signify, small or consuming (see on Virg. Geor. iii. 175); but may it not be composed of *ve* and *secus*, i. q. *secatus*, and answer to ἄτομος, and thus signify very small, indivisible as it were? *Vehemens* was probably *vemens*, as it may be always pronounced in Plautus and others, and must be in Horace, Ep. ii. 2, 120, and the same as *amens*, *demens*, whether the other part be the subst. *mens* or an obsolete participle. We have elsewhere (see on Hor. Sat. i. 2, 129) given it as our opinion, that there is no such word as *vepallidus*. *Vestibulum* Becker, we think justly, says comes from *vestare*, as *prostibulum* from *prostare*, and *vestare* is *ve-stare*, i. e., according to him, to stand out or beyond (the house); but may it not be i. q. *ne-stare*, and the vestibule be the place where one was not to stand or remain?

EXCURSUS VI.

THE ARGEI.

Tum quoque priscorum virgo simulacra virorum
Mittere roboreo scirpea ponte solet.—v. 621.

On the Ides of May, certain sacrifices having been previously performed, the Pontifices and the Vestals, followed by the Praetors and by such of the citizens as were legally qualified, proceeded (probably from the Regia) to the Sublician bridge, from which the Vestals cast into the stream images of men, formed of rushes, and

named *Argei*: Dionys. i. 19 and 38; Varro, L. L. vii. 44; Paul. Diac. *v.* Argei. There is a difference in the numbers of these Argei: Dionysius (i. 38) says it was 30, while Varro (*l. c.*) makes it XXIV. or (in some MSS.) only XXIII.; but that of Dionysius appears to have been at least the original number, as corresponding with that of the curies in Rome.

Plutarch (Q. R. 86) terms this ceremony τὸν μέγιστον τῶν καθαρμῶν, and we think there can be no doubt of its being such, and being symbolic in its nature. Rites of this kind, by which the guilt of the community was, as it were, laid on individuals, were common in antiquity. Such under the Mosaic law was the rite of the Scapegoat, which bore the sins of the people away into the wilderness (Levit. xvi.). At Athens, every year, in the month Thargelion (answering to parts of May and June), two men, or, as some say, a man and a woman, who had been kept in hold some time previously for this purpose, were, like victims, led out of a gate of the city, adorned with fruits and flowers, and their bodies rubbed with fragrant substances, to a rock (probably on the sea-shore), and curses being pronounced on them, they were flung down from it. They were always criminals who were selected for this purpose, and they were termed φαρμακοί: see Hesych. Suid. Harpocr. *s. v.* It is probable that the same means of preserving their lives were adopted as we shall find at Leucas. This rite seems to have been common to the Ionian race. It is said to have existed at Paros and Miletus, and in the Phocaean colony at Massalia. Of this last, Servius (Aen. iii. 57) tells us from Petronius, that *Massilienses quoties pestilentia laborabant, unus se ex pauperibus offerebat, alendus anno integro publicis et purioribus cibis. Hic postea ornatus verbenis et vestibus sacris circumducebatur per totam civitatem cum exsecrationibus, ut in ipsum reciderent mala civitatis; et sic* (de rupe?) *projiciebatur*. At Leucas in Acarnania, as Strabo informs us (x. p. 694), it was an annual custom, on the festival of Apollo, to fling from the rock, whence lovers used to leap, a criminal selected for the purpose, with birds and wings attached to him, to break his fall. Numerous small boats were waiting below, to pick him up and convey him away beyond the limits of the country. The Roman rite, we see, resembles these with the exception of the employment of images, and instead of viewing in these, as has generally been done, a substitution for the original human victims, we are inclined to suppose the ceremony to have been symbolic from the very commencement, in accordance with the mild spirit of the religion of ancient Latium; for, though in the historic period the Romans at times offered human victims, it was done in conformity to foreign religions, and not to that of Latium.

Burmann has the following rather curious note on this place: "Similem fere ritum Lipsiae a meretricibus celebratum scribit Pfeiffer, Rerum Lipsiensium l. iii. § 18, illas scilicet solitas olim primis jejunii quadragenarii (*Lent*) diebus imaginem stramineam deformis viri, longa pertica suffixam, sequente omni meretricum agmine, tulisse ad Pardam flumen, ibique, cum carminibus in pallidam mortem, praecipitasse; dicentes se lustrare urbem, ut sequenti anno a pestilentia esset immunis." Lobeck also says (Aglaoph. p. 175), "Nostra adhuc memoria Thuringi vicani quotannis, cum *Mortem expelli* dicerent, imaginem humanam viminibus contextam, postquam in pompa traduxerant, in amnem abjiciebant." Not having the Deutsche Mythologie of Grimm at hand, we cannot pursue this subject further.

The origin of the word *Argei* (which has the penult vowel long, contrary to the Latin usage) is quite uncertain; but it may probably be connected with *arceo*.

The word *Argei* or *Argea* occurs also in another connexion in the Roman antiquities. They were a kind of chapels in different parts of the city, at which each year, in the month of March (iii. 791), offerings were made by the Pontifices. Varro (L. L. v. 45) gives their number as 27; but it is supposed, with reason, that he omits three belonging to the Capitol, so that the real number was thirty. Each of these may have furnished one of the rush-images for the following rite in May, and hence perhaps the common name.

EXCURSUS VII.

Vesta, and the Vestals.

Vesta, fave! tibi nunc operata resolvimus ora,
Ad tua si nobis sacra venire licet.—vi. 249.

In ancient times, when families lived much together and houses were small, their point of union was the fire, the only one in the house, which burned in the apartment in which they prepared and ate their meals, and transacted their household affairs. Such

are the manners portrayed in the Odyssey, and such we find them among the Romans. This hearth, named by the Greeks ἑστία (*focus*), was supposed by them to be under the charge of a goddess of the same name. The Latin form of this word is Vesta, who was always regarded as a protecting goddess. We find mention of her from the very dawn of Roman history; but whether she belonged to the ancient religion of the Latins or was adopted from the Greeks, it is impossible now to determine.

In Grecian cities there was a common hall, named Prytaneum, in which the members of the government had their meals, at the expense of the state; and here too was the ἑστία, or public hearth, with its fire, by which those meals were probably prepared. At Rome, as the feelings of the people were of a more solemn and reverential cast, a temple was appropriated to this fire, into which none were permitted to enter but the sacred virgins, to whose care it was committed.

This institution of Vestal Virgins was peculiar to the Romans in antiquity. A single virgin was in Greece sometimes a priestess, especially of the maiden-goddess Artemis, but she only remained in office till she was of a marriageable age, while at Rome the office was virtually for life. The nearest resemblance to the Roman institution, though with numerous differences, was that of the Virgins of the Sun in the time of the Incas in Peru.

Like almost every thing else in religion, this institution was ascribed to Numa. The original number of the Vestals was four, two for each of the original Roman tribes; but when the Luceres were elevated to an equality with these, the number of Vestals was raised to six, which it never exceeded; the plebeians, it would seem, never having coveted a share in this priesthood. The maiden to be selected was not to be under six or over ten years; her father and mother were both to be living. She was selected at first by the king, afterwards by the Pontifex Maximus. He laid his hand on her, and took her as it were captive (the proper term was *capere*), saying, *Sacerdotem Vestalem quae sacra faciat quae jus siet sacerdotem Vestalem facere pro populo Romano Quiritium uti quae optima lege fuat, ita te, Amata, capio* (Fab. Pict. ap. Gell. i. 12). By this act she became completely freed from the paternal power. Her office lasted for thirty years; in the first ten of which she learned her duty; in the second she exercised it; in the last she became the instructor of others. At the expiration of this period she was at liberty to resign her office, go into the world, and marry; but of this few took

advantage, it being deemed unlucky to do so. Their duties consisted in tending the sacred fire, and preserving the various relics in the temple; they prepared the *mola salsa* and the *muries*, or sacred salt that were used in religious offices; they aided at the throwing of the Argei into the Tiber, and were present at the secret rites of the Bona Dea.

The Vestals enjoyed high honour and consideration. Far from being confined like modern nuns, they went where they pleased through the city. A lictor preceded the Vestal; magistrates lowered their *fasces* when they met her; the criminal that caught her eyes was free; she was next in dignity to the Flamen Dialis, could not be required to make oath, had a peculiar place at public spectacles, enjoyed the privileges of the matron who had borne three children, and she might make a will. Her garment was white, edged with purple, and she wore an *infula*, or sacred bandeau on her head. The Vestals were permitted to be buried within the city, behind their temple. The eldest of them was termed Maxima.

When a Vestal neglected any of her duties, or committed any minor offence, she was beaten with rods by the Pontifex Maximus, who had the superintendence over the Vestals. But breach of chastity (*incestum*) being a crime of a deeper dye, and one that brings the divine wrath on the state (see on iv. 157), was punished by death in both the offending parties. The man was scourged to death; the Vestal was placed in a close litter, her mouth being secured, to prevent her from making an outcry. In this manner she was carried over the Forum, all shuddering at the sight, up and along the Quirinal hill to the Mound of Servius Tullius on the right of the Colline gate. In this had been prepared a small subterraneous chamber, in which were a couch, a lighted lamp, some bread, water, milk, and oil. Her bonds were then loosed; the chief pontiff pronounced some prayers; after which, while he and the other priests averted their faces, she was made to descend by a ladder, which was then drawn up; the chamber was covered over, and she was left to die. This place was named Campus Sceleratus. The first example we read of was that of Minucia, A. U. 417; Liv. viii. 15: see Plut. Num. 10; Dionys. ii. 67.

The temple of Vesta, being the *focus* of the state, was naturally placed in a central position, that is, in the valley between the Roman town on the Palatine, and the Sabine on the Quirinal and Tarpeian. It therefore stood by the Forum, about where the Church of Sta. Maria Liberatrice now stands, on its south-side, just where the Sacra Via entered it. The fount or pool of Juturna

lay between it and the temple of Castor on the left, while on the right, by the Sacra Via, and closely adjoining it, was the Regia, the abode of the Pontifex Maximus. What we name the temple, consisted of two parts; the temple, properly so called, and the Atrium Vestae, the abode of the virgins; the latter was in front, facing the Forum: see Becker, Handbuch, i. p. 222, *seq.*

INDEX.

THE END.

GILBERT & RIVINGTON, Printers, St. John's Square, London.

MR. KEIGHTLEY'S WORKS.

Histories.

HISTORY OF ENGLAND, 2 vols. 12mo, *3rd edition, price* 14*s. cloth*, 15*s. bound.*—N.B. The volumes are sold separately.

The Same, Enlarged, in 3 vols. 8vo.

HISTORY OF INDIA, medium 8vo, *price* 8*s. cloth.*

HISTORY OF GREECE, 12mo, *5th edition, price* 6*s.* 6*d. cloth*, 7*s. bound.*

HISTORY OF ROME, 12mo, *6th edition, price* 6*s.* 6*d. cloth*, 7*s. bound.*

HISTORY OF THE ROMAN EMPIRE, from the Accession of Augustus to the end of the Empire of the West, 12mo, *2nd edition, price* 6*s.* 6*d. cloth*, 7*s. bound.*

OUTLINES OF HISTORY, *foolscap* 8vo, *price* 6*s. cloth.*

THE CRUSADERS, or Scenes, Events and Characters from the Times of the Crusades, *with maps and wood-cuts, a new edition, post* 8vo, *price* 7*s. cloth.*

ELEMENTARY HISTORY OF ENGLAND, 12mo, *2nd edition, roan, price* 5*s.*

——————— OF GREECE, 18mo, *2nd edition, roan*, 3*s.* 6*d.*

——————— OF ROME, 18mo, *2nd edition, roan*, 3*s.* 6*d.*

QUESTIONS ON THE HISTORY OF GREECE, 12mo, *price* 1*s.*

———— ON THE HISTORY OF ROME, 12mo, *price* 1*s.*

———— ON THE HISTORY OF ENGLAND, in Two Parts, 12mo, *each* 1*s.*

Mythology.

MYTHOLOGY OF ANCIENT GREECE AND ITALY, *with plates*, 8vo, *2nd edition, considerably enlarged and improved, price* 16*s. in cloth.*

The Same, Abridged for the Use of Schools, *with woodcuts*, 18mo, *5th edition, price* 4*s. bound.*

FAIRY MYTHOLOGY, illustrative of the Romance and Superstition of various Countries, *with plates and woodcuts*, 2 vols. *foolscap* 8vo, *price* 15*s. half-bound.*

TALES AND POPULAR FICTIONS, their Resemblance and Transmission from Country to Country, *with woodcuts, foolscap* 8vo, *price* 6*s.* 6*d. in cloth.*

Classics.

THE BUCOLICS AND GEORGICS OF VIRGIL, WITH NOTES, Excursus, Terms of Husbandry, and a Flora Virgiliana, *post* 8vo, *price* 10*s.* 6*d. cloth.* The NOTES, &c., alone, 9*s. cloth.*

THE SATIRES AND EPISTLES OF HORACE, WITH NOTES and Excursus, *post* 8vo, *price* 10*s.* 6*d. cloth.*

OVID'S FASTI, with INTRODUCTION, NOTES, and Excursus, *post* 8vo, *2nd edition, remodeled and considerably improved, price* 6*s.* 6*d. cloth.*